MEMORIALS

OF

2228
2

WORTHY PERSONS.

(Lights and Ornaments

OF THE

Church of *England.*)

The Fourth Decad.

By

CL: BARKSDALE.

Hi Majores tui sunt, si te illis dignum præstes.
Sen.

OXFORD,
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The Fourth Decad.

By

CLARKSDALE.

TO

Mr *THOMAS SAVAGE*,

Eldeſt Son of

THOMAS SAVAGE,

of *Elmeley*, Eſq:

AND TO

Mr *THOMAS WILLIAMS*,

Eldeſt Son of

DAVID WILLIAMS,

of *Corndon*, Eſq:

GENTLEMEN,

HAving in the late *evil Times* (never to be *forgotten*) been comforted and relieved by the real *Favours* and pious *Munificence* of your Noble *Parents*, I do gladly make this *grateful Remembrance* thereof in the Dedication of this part of my *Memorials of Worthy Perſons* to your Worthy Names.

Names. In these *Papers*, though it were my *principal design* to honour the memory of the Lights of *our own Church*, yet have I now and then taken in one of the *Roman* or *Genevian* Perswasion, thinking They might not be unsociable *here*, whose holy Souls, I believe (now that the *Certamina* are ended by death *pulveris exigui jactu*) rest in peace. Some *Hypercriticks* (who are *pleas'd* with nothing but what they do *themselves*, if yet they do any thing at all:) will *despise* me, and say I do *actum agere*, and write what is written already. Truly, as a *Historian* does not *make*, but frame and compose his matter: so an Historical *Collector* performs his Undertaking, when with diligence and judgment he *selecteth* and compileth dispersed pieces for the ease and benefit of his Readers.

If in this Collection I have done any service to *Young Gentlemen*, and other *ingenuous* Persons, to incline them more to love *piety* and *learning*, to converse with

with good *Men* and good *Books*, to become loving friends and *Patrons*, or obedient ſervants and *Miniſters* to the *Church of England*; This is my *Delight* and *Joy*; This is, to *me*, inſtead of *Praiſe*, or any other *Reward* of my well-meant Endeavours.

That I have inſcribed upon the *particulars*, the names of other friends, is upon the moſt friendly *Plinies* reaſon, *Ingenuum eſt fateri per quos profeceris.*

Your obliged Servant,

CL. BARKSDALE.

The Perſons.

I. Dr *Colet.*
II. Mr *Langley.*
III. Biſhop *Morton.*
IV. Biſhop *Hall.*
V. Mr *G. Herbert.*
VI. Sr *Tho: More.*
VII. Sr *Henry Wotton.*
VIII. Biſhop *Bedel.*
IX. *M. Ant. de Dom.*
X. Mr *Wheelock.*

MEMORIALS.

I.

Dr JOHN COLET,

Dean of S. Pauls.

Out of his Life, Collected by Mr Tho: Smith *of* Ch: Coll: *from* Erasmus.

D. Anthonio Stratford LL. Bac.

1. JOhn * Colet was born in *London*, the Son of *Henry Colet* (Knight, and twice Lord Major of that City) and *Christian* his Wife, a Matron of very rare Piety and Christian Fortitude. She had 11 Sons, and as many Daughters of the same Husband: all which she saw buri[ed], except

* Coheleth *in the Heb. signifies* Ecclesiastes, *the* Preacher. Colet *is that part of the ring wherein the precious stone or signet is set.* Thomas. in voce *pala.*

except *John*, her first born. Yet, when she was fourscore and ten years of Age, her countenance was so comely and entire, her behaviour so cheerful and pleasant, as if she had never had any sorrow or any childbearing in her life. So much strength of mind was shewen in a woman, caused not by Philosophy or human learning, but by sincere piety to God and trust in Christ.

2. Nature was as indulgent to him as fortune; for he had a very proper, tall, handsom and comely body. In his younger daies he much addicted himself to the study of Scholastical Philosophy, exquisitely learned in the liberal Arts: All *Tullies* works were as familiar to him as his Epistles: so well read in *Plato* and *Plotinus*, that when I heard him speak, methought I heard *Plato* himself: not ignorant in any part of the Mathematicks.

3. Being thus well principled at home (Master of Arts) he began to look abroad, and improve his stock in forein parts. In *France* he added to his Humanity, what he thought necessary for the study of Divinity: which then he effectually prosecuted in *Italy*. He studied the Fathers and Schoolmen: was well versed in both Laws: singularly read in History, both Civil and Ecclesiastical. Modern Writers also, he both read and diligently imitated, accommodating thereby his stile to the Pulpit, and preaching of the Gospel.

4. After

4. After his return from *Italy*, he staid not long in *London*, (where his Parents lived) but chose to live in *Oxford*; where he publickly (yet freely and without stipend) expounded S. *Paul's* Epistles, being not full thirty years of age, younger than I was by two or three months. There and then I had the happiness to come first acquainted with him. Though at that time he had neither took, nor desired any degree in Divinity; yet there was no Doctor whatsoever, either of Theology or Law, no Abbot nor dignified Person in the whole University, that did not frequent and (which is more) take notes of his Lectures. Which was to be imputed either to *Colet's* authority, or their studiousness and modesty, choose you whether.

5. But before he left *Oxford*, they honour'd him with the Degree of *Doctor*: which he accepted, rather to please the Givers than himself. From that University and these sacred Employments, he was called back to *London* by the favour of K. *Henry* VII. who bestowed upon him the Deanry of S. *Paul's*: that he might be President of his Colledge, whose Epistles and learning he loved so well: (He was made both Doctor and Dean *An.* 1504.) Of all the Deanries in *England* the highest in esteem, but not of greatest value: which *Colet* embraced rather as a burthensom charge, than honour. And therefore, as soon as

he had regulated his Colledge of Prebends, and raiſed up the antient Diſcipline that was fallen down, he reſolved (which was not uſual in thoſe times) *to preach every Holy day* in his Cathedral, over and above his Sermons at Court, and many other Churches. At S. *Paul*'s he ran over, ſometimes a whole Epiſtle, ſometime, a whole Goſpel, the Creed, or the Lords prayer. Whereſoever he preached, he was exceedingly followed, both by the chief Citizens and Courtiers: particularly by Sr *Thomas More* (afterwards Lord Chanc: of *England*) as appears by this following paſſage of his Letter: *What can be more troubleſom to me, than to be deprived of your ſweet company? having been ſo long uſed to enjoy your moſt prudent counſel, to be refreſht with your moſt pleaſant ſocietie, to be rouzed with your moſt grave Sermons, and bettered by your excellent example and life: in a word, in whoſe very countenance and geſture I was wont to be unſpeakablie delighted.*

6. The Dean's Table, which in former times had, under pretence of good houſe keeping, been too much proſtitute to exceſſe, he reduced to frugality. For he kept himſelf to one meal a day many years together, both before and after his preferment: which at once cut off all his ſupper-gueſts: late Dinners not a few: and the more, becauſe his entertainment (though neat) was neither coſtly nor exceſſive; his ſitting ſhort

ſhort, and his whole diſcourſe ſuch as pleaſed none but thoſe that were either learned or pious. For ſoon after he had ſaid Grace, his Boy read a Chapter (diſtinctly and aloud) out of S. *Paul's* Epiſtles, or *Solomon's* Proverbs; from which he himſelf, for the moſt part, pickt the ſubject of that meals diſcourſe, asking not onely Scholars, but even ordinary people, if they were ingenuous, what was the meaning of this or that paſſage: with as much ſatisfaction to their minds, as refreſhment to their bodies. He affected neatneſs in his houſholdſtuff, cloaths, books, meat; but not magnificence: and was ſo much averſe from all filthineſſe, that he could not endure ſoleciſms or barbarous language. He was hugely delighted with the conference of his friends, who oft kept him till late at night: but all his conference was either of literature, or Jeſus Chriſt. If he had no acceptable friend to chat with (for every one did not pleaſe him) his boy did read ſomewhat to him out of godly books. Sometimes he called me to ride abroad with him: and then he was as merry as any man alive: but a good book was alwaies his Comrade in his journey, and his talk was continually of Chriſt.

7. Whatſoever Revenues accrued unto him by the Church, he entirely committed to his Steward, to be diſtributed and ſpent in houſekeeping. His own hereditary rents and profits

(which were vaſt) he himſelf diſtributed to pious uſes. For, his Father being dead, money flowed in apace from what was left him by inheritance: and leſt that being kept ſhould breed ſome diſeaſe in him, he therewith erected a ſtately new School in *Paul's* Church-yard, dedicated to the Holy Child JESUS: whereunto he joyned fair dwellings for two Schoolmaſters, to whom he aſſigned liberal ſtipends, that they might teach *gratis*, but ſo as they ſhould not admit above a certain number (viz. 153. *from Jo.* XXI. 11.) Above the Maſters Chair, ſtands the Holy Child JESUS, curiouſly engraven, in the poſture of one reading a Lecture, with this *Motto*, HEAR HIM: which words I adviſed him to ſet up. And all the young fry, when they come in and go out of School (*beſides their appointed prayers*) ſalute Chriſt with an Hymn †, Every Claſſe containeth 16. boyes, and the beſt Scholar of each ſits in a ſeat ſomewhat more eminent than the reſt, *with the word* CAPITANEUS *engraven in golden letters over his head.*

† *Which you may read amongſt Eraſmus's Epigrams.*

8. Our quickſighted Dr *Colet* ſaw very well, that the main hope and pillar of a Commonwealth conſiſts in furniſhing youth with good literature, and therefore did he beſtow ſo much care and coſt on this School. Though it ſtood him in an infinite ſum of money to build and endow

endow it, yet he would accept of no partner. One left indeed a Legacie of an 100 pounds sterling to the structure of it; but *Colet* thinking, that if he took it, some lay people would challenge to themselves, I know not what authority over the School, did by the permission of the Bishop bestow it upon holy Vestments for the Quire. Yet, though he would suffer no lay man to have a finger in the building, he entrusted no Clergy man (not so much as the Bishop, Dean and Chapter of S. *Pauls*) nor any of the Nobility, with the oversight of the Revenues, but some married Citizens of honest report. When he was asked, why he would do so? he answered, *That there was nothing certain in humane affairs; but he found least corruption in such men.*

Tam ingentes sumtus ut satrapæ quoq; deterrere possint. *Eras.* Ep. ded. ad Cop. Verb. *which book he wrote for the benefit of Paul's School, as he wrote his book called* Ecclesiastes (*at the request of B.* Fisher) *for Christ's Coll. and* Johns *in* Cambrige.

9. As all men highly esteemed him for his School; so many wondred why he would build so stately an house, within the bounds of the Carthusian Monastery, not far from the Palace at *Richmond*:

Morus in Epist. ad Col. *Neque valde miror, si claris. scholæ tuæ rumpantur invidia. Vident enim, uti ex equo Troj. prodierunt Græci, qui barbaram diruêre Trojam, sic è tua prodire Schola, qui ipsorum arguunt & subvertunt stultitiam.*

but

but he told them, *That he provided that ſeat for himſelf in his old age, when he ſhould be unfit for labours, or broken with diſeaſes, and ſo conſtrained to retire from the ſociety of men.* There he intended to philoſophize with two or three eminent friends, among which he was wont to reckon me, but death prevented him. For being few years before his deceaſe viſited thrice with the ſweating ſickneſſe (a diſeaſe which ſeiſed no Country men but *Engliſh*) though he recovered, yet he thereupon grew conſumptive, and ſo dyed. He was buried in the South ſide of the Quire of his own Cathedral, in a low Sepulchre, which he to that end had choſe for himſelf ſome years before, with this inſcription, *JOHN COLET.*

10. Somewhat I ſhall adde, firſt of *his Nature*, ſecondly of his paradoxical *Opinions*, and laſtly of *his Afflictions*, wherewith his ingenuous piety was exerciſed: for ſome whereof he might have thanked his own natural temper. For he was of a very high ſpirit, huge impatient of any injury, wonderfully prone to laſciviouſneſſe, luxury and overmuch ſleep, to feaſting and facetiouſneſſe above meaſure (all this he confeſſed to me himſelf) and he was not wholly ſafe from covetouſneſſe. But againſt each of theſe, he fought ſuch *a good fight*, by Philoſophy, Divine Contemplations, watching, faſting and prayer, that he led the whole courſe of his life free from the infections

of

of this world; and as far as I could any waies gather (by familiarity and much liberal converſe with him) was a pure Virgin to his dying day. All his wealth he diſtributed to pious uſes. He did ſo dayly endeavour to conquer all his paſſions, and ſubdue the haughtineſſe of his mind by reaſon, that he would take it well to be admoniſhed even by a child. Laſciviouſneſſe, ſleep and luxury he chaſed away by abſtaining conſtantly from ſupper, by continual ſobriety, indefatigable ſtudy, and holy Conferences. But yet, when there was occaſion, either to diſcourſe with fair Ladies, or jeſt with witty perſons, or feaſt with pleaſant, a man might eaſily perceive ſome ſcottleps of his nature: which made him, for the moſt part, keep from the ſociety of all lay people, but eſpecially from banquets, to which, when he muſt needs come, he commonly took with him me or ſome learned friend, with whom he diſcourſed in Latin, that he might avoid idle talk. His cuſtom was to eat onely of one diſh, to content himſelf with one glaſſe of beer or ale, or two at the moſt. And, though he was delighted with good wine, yet he drank very little of it, alwaies ſuſpecting his own ſanguine complexion and inclination, and being wary of all thoſe things, by which he might offend any perſon whatſoever. In all my life I never ſaw a more *happie Wit*: and thence it came that he was exceedingly pleaſed with ſuch Wits

as

as were like himself: but at all times, when he might chuse his discourse, it was of such things as prepared him for the immortality of a life to come. And when at any time he refresht himself with pleasant stories, he did not fail to make use of his Philosophy in them. He was much pleased with the simplicity of nature in *little children* (to the imitation of whom we are called by our blessed Saviour) being wont to compare them to *Angels*.

11. Now for the second particular *his Opinions*, he much differed in them from the Vulgar. The *Scotists* (of whose acuteneſſe most men have an high conceit) he esteemed heavy fellows, and any thing rather than ingenuous. And yet he had a worse opinion of *Thomas Aquinas* than of *Scotus*: *who*, said he, *if he had not been verie arrogant, would never so rashlie (and yet so magisteriallie) have presumed to define all points of religion: and if he had not savoured too much of the spirit of the world, he would not have polluted all the doctrine of Christ with so much of his own prophane Philosophie.* No man was more a friend to true Christian piety, yet he had little or no kindneſs for Monks, or rather I should say for those who are now (for the most part falsly) so called: and therefore, while he lived, he gave them but little, and when he dyed, nothing: not that he hated their profession, but because he saw they did not live according

to

to it. Yet his desire was, to have disengaged himself from the world, and betaken himself to a Monastery, if he could any where have found a Society, that was truly and unanimously resolved upon an Evangelical life. Though he lived very chastly himself, yet he had a very charitable opinion of those Priests and Monks, who had no other crime but venery: not that he did not heartily abhor the sin, but because he found such men far lesse mischieveous than others (if compared) who were haughty, envious, backbiters, hypocrites, vain, unlearned, wholly given to the getting of money and honour. And he was not more averse to any sort of men, than such Bishops, who were **W**olves instead of Shepherds, and commended themselves by external service of God, ceremonies, benedictions and indulgences to the people, while with all their hearts they served the world: *i. e.* glory and gain. He was not much displeased with them, who would not have *images* (either painted or carved, gold or silver) worshipt in Churches: nor with them, who doubted whether a notorious *wicked Priest* could consecrate the Sacrament. Hereby not favouring their error, but expressing his indignation against such Clergy-men, who by an open bad life gave occasion to this suspicion. As he did much approve of *secret confession* (professing that he never had so much *comfort* from any thing as that) so he

he much condemned anxiety in it, and repetition. He was content to Sacrifice on Sundays and Holy daies, or some few daies beside: either to gain more time for his sacred studies, and fit himself the better for his Pulpit employments, and the businesse of his Cathedral; or, because he found that his *devotion* had a *greater edge*, when it was sharpned with intervals: and yet, he would not condemn them who were minded to come to the Lords Table every day. Though he was a very learned man himself, yet he did not prize the vast and confused learning of such as wander among *various* sciences and books, saying, *They got rather a learned sort of madness, than any true incentive to Christian innocence, simplicitie and charitie.* He dissented from innumerable opinions commonly received in the Schools: in which, he would sometimes tell his mind to his friends, but say nothing to others, lest he should incur a double inconvenience, loose his own credit, and do them no good, perhaps harm.

12. And now in the last place hear his Afflictions. He never agreed well with his Bishop, who (to say nothing of his manners) was a superstitious and stubborn *Scotist*. Neither was the Doctor acceptable to most of his own Colledge, because he was very tenacious of regular discipline; and the *Prebends* complained, that he used them as *Monks*: whereas indeed that Colledge was antiently

called

called *East-monasterie.* The old Bishop exhibited Articles against him to the Archbishop of *Cant: That he said, Images were not to be worshiped,* &c. But the Archbishop being well acquainted with *Colet's* excellencies, instead of being his Judge, became his Advocate. Then the old man strove to incense the Court against him, especially K. *Henry* VIII. himself: because the Doctor (when the King was raising forces against the *French*) had said in a Sermon: *That an unjust peace was to be preferred before a most just war.* Here the King (who was an excellent person in his youth) gave an evident proof of his Royal parts, exhorting the *Dean* privately; *To go on in his preaching, freelie to tax the corrupt manners of that age, and not to withdraw his light in those most dark times;* adding, *That he knew very well what incensed the Bishops so highlie against him, and how much good the* Dean *had done by his Divine life and holie Doctrine to the* English *Church and Nation:* Lastly, *that he would so curb their endeavours, that it should appear to the world, Whoever troubled* Colet *should not escape unpunisht.* Hereupon the Dean humbly thanked the King for his Royal favour, but beseeched him not to do so; professing, *That he had rather lay down his preferment, then that any should suffer for his sake.* Again, upon Good-Friday, the Dean made a Sermon to the King and Courtiers, which was much admired, concerning

cerning the *victorie of Christ*: wherein he exhorted all Christians to fight under the banner of their heavenly King, and overcome, saying, *That they, who either through hatred, or ambition, or coveteousnes, do fight with evil men, and so kill one another, fight not under the banner of Christ, but the Divel*; shewing withal, *How hard a thing it is, to die like a Christian: How few go forth to battel free from hatred and covetousnesse; and how difficult for such to be in charitie (without which no man shall see God) who sheath their swords in their brethrens bowels*: adding, *That they should rather imitate their King Christ, than Pagan Cæsars and Alexanders.* And he had so many other smart passages to this purpose, that his Majesty was somewhat afraid, lest this Sermon would dishearten the Soldiers that were listed. But, when *Colet* came before the King, in his garden at *Greenwich*, the King bids him cover his head, and speak his mind freely: and then his Highnes began thus, *Dean, be not surprised with needlesse fears, I did not send for you hither to disturb your most holy labours, which I resolve to cherish as much as I can; but to unlode my conscience of some scruples, and to desire your advice concerning my dutie.* The Conference lasted almost an hour and an half, and I must not relate it all. Only, his Majestie wisht, *That what the Dean spake truly he would speak some time or other more plainly,*

lest

leſt the rude Soldiers ſhould miſunderſtand it, as if he had ſaid, That no war is lawful among Chriſtians. So the King called for a Cup, and drank to him, embraced him moſt kindly, and promiſing him all the favours that could be expected from a moſt loving Prince, diſmiſſed him; and turning to the Courtiers ſaid, *Well, let other men chuſe what Doctors they pleaſe, and make much of them, This man ſhall be my Doctor.* From that day forward never durſt his enemies trouble *Colet* any more: a perſon, that, in an high fortune and plenty, was led and governed not by his nature, but by Chriſt: in a word, whom I ſhall not doubt to reckon in the Catalogue of my *Saints*, though he be never canonized by any Pope. *Thus far Eraſmus.*

13. I ſhall onely annex a few lines collected out of *Stow's Survey* of *London in fol.* concerning his kindred. His father Sr *Henrie Colet* (ſon to *Robert Colet* of *Wendover* in *Buckinghamſhier*, Eſq.) was buried at *Stepney*, where his Monument ſtill remains. And the Pictures of Sr *Henrie* and his Dame *Chriſtian*, and ten of his Sons, and ten of his Daughters, remain in the window, on the North ſide of St *Anthonie* (or *Antlin*) his Church near *Budge-row*. But he was born in the Manour of *Hale* in *Buckinghamſhire*, near *Wendover* and *Alesburie*: which

Manour

Manour our Doctor left to *Pauls* School, and some of his name dwell there still. See his *Monument* excellently described by learned Mr *Dugdale* in his History of St *Paul*'s Cathedrall.

Ob. An. Dom. 1519. *æt.* 53.

II. Mr *JOHN*

II.

Mr JOHN LANGLEY,

Master of Paul's School.

Out of his Funeral Sermon by Dr Ed: Reynolds *(now L. B. of N.)*

Mr. Markly, Schol. Winchc.

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1. LEarning is so excellent an endowment, that the *Teachers* of it ought to be had in great honour. And I scarce know a greater *defect* in this Nation, than the want of such encouragement and maintenance as might render the Calling of a *School-master* so honourable, as men of great learning might be invited unto that service. Errors in the first concoction, are not mended in the second: what is lost in the *School*, is hardly ever fully recovered

in the *Universitie*, And by how much the fewer men of great worth and parts are imployed in that Service, by so much the more should the loss of rare and worthy men in that way be bewayled by us.

2. Great was the happinesse of this *Citie* in this particular, while it enjoyed this *worthy man*, and great the losse in being deprived of him. For though, through Gods goodnes, there be many excellent men remaining, out of whom some reparation may be made of so great a damage; yet still I look on the departure of *this man*, as if the middle and most precious stone in a rich *Jewel* should drop out, which, though many others remain in, cannot but be greatly missed.

3. Our dear Brother was a *learned man*, learned in the whole Body of Learning: not only an excellent Linguist and *Grammarian*, *Historian*, *Cosmographer*, *Artist*, but a most judicious *Divine*, and a great *Antiquarie* in the most memorable things of this Nation. Into whatsoever parts of the Land he travelled, he was able to refresh and to instruct his Fellow-travellers in the most remarkable particulars of every Country. *Pausanias* was not more accurate in the description of *Greece*, than he of *England*. And I have heard, that he had it sometimes in his thoughts to have published some thing in this kind. He was a man of a solid *Judgment*: he alwaies spake *è sulco pectoris*,

pectoris, and I have, not without great satisfaction, heard him give his Notions upon difficult places of *Scripture*, and Arguments of *Divinity* in ordinary discourse, as if he had elaborately studied them.

4. He was able out of his full *Treasurie* and Storehouse of Learning, to bring forth both *new and old*. I never knew any learned subject spoken of in his company, wherein he was not able most dextrously to deliver his opinion. He was a man of a copious *discourse*, but withal so solid and judicious, as did ever delight his Auditors, never weary them. As *Livie* said of *Cato*, *Natum ad id dicere, quodcunque ageret*, we may say of him, *Doctum in hoc uno crederes, quodcunque diceret*.

5. He was a *Worker* as well as a *Speaker*; he was not a barren figtree, that had leaves without fruit; nor a tinkling Cymbal, noise without love; he taught by *his life* as well as by his learning. *Verbis tantum Philosophari, non est doctoris sed histrionis*, as he said: and *Dicta factis deficientibus erubescunt*, saith *Tertullian*. And indeed, he was a man of *fixed and resolved honestie*, and I wondred in his sickness, what men did learn *Christianitie* for, if it were not in every condition to practice it, and adorn the profession of it.

6. He was a *patient man*: patient in his *School*; patient in his *sufferings*, willingly bearing the reproach of Christ, and not fearing the wrath of

any man, in compariſon of the reverence he did bear to his own conſcience: patient in *ſickneſſe*, compoſing himſelf with as unſhaken confidence to dye, as in time of health he would have gone about any other buſineſſe.

7. He was *a faithful man*, moſt exactly anſwerable to the truſt of his place; *opprimi potius onere officii maluit, quam illud deponere*, as once *Tullie* ſpake. It was hardly poſſible for any friend by any importunity to draw him from a moſt punctual obſervation of timely attendance upon the duties of his *place*. And ſo tenderly fearful was he of miſcarriage herein, and ſo ſenſible of any the leaſt defect, that in a former Sickneſſe he deſired, if he ſhould then have dyed, to have been buried at the *School-door*, in regard he had in his miniſtration there come ſhort of the duties which he owed unto the School. The fulleſt ears of corn *bow* their heads; and the moſt worthy men are moſt *humble*, and apprehenſive of their own failings.

8. He was a *conſtant man*: punctual and immovable from honeſt principles. *Vir rigidæ innocentiæ*, as *Livie* ſaid of *Cato*. He was of *Polemo's* judgment in this point, *Debere in eſſe quandam moribus contumaciam*, That men having proved all things ſhould hold faſt the beſt, and be pertinacious in goodneſs.

9. He was a *Wiſe man*. Prudence is requiſite

to

to tame and calm the wild and unswaied humors of yong children. It is noted as a special piece of *Socrates*'s Wisdom, that he did by his instruction fix and reduce the wandring and vitious inclinations of *Alcibiades*.

10. I might go on, and instance in the Authority, Gravity, Meeknesse, observable in our dear friend, but I only adde his *great care of the School* at his last, that there might be an able *Successor* chosen. The evening before he dyed, with great earnestnesse he commended it to the Company by a Member thereof, who came to visit him, *That they should use their uttermost wisdom and care to chuse an able, learned, religious and orthodox man into the place*; naming *one*, of whose fitnesse both he and the Company and School had had before great experience. And so much were they pleased to honour the judgment and integrity of this worthy man, that presently after his death they pitched upon *an excellent learned man*, whom he had so providently commended to them.

11. This worthy friend of mine, the *Friday* and *Saturday* before his own *Fit*, was pleased to visit me, lying at that time under a sore Fit of the *Stone*. It pleased the Lord the Monday following to bring a Fit upon him, and sending to enquire of his condition, he sent me word how it was with him, and that he looked on this Fit

as a *Meſſenger of death* from God unto him. And though in obedience to Gods appointment, he made uſe of *means*, yet he ſtill inſiſted upon it, *that his time of diſſolution was now come*, and accordingly with great compoſedneſſe and reſolvedneſſe of ſpirit, waited for death, as a man doth for a *loving friend*, whom he is willing to embrace.

Ob. Septemb. 1657.

III. Dr

III.

Dr *THOMAS MORTON*,

Biſhop of *Dureſme*.

Out of his Life, Written by Dr Barwick, (*now*) *Dean of S.* Pauls.

D. Thomæ Vyner, Rect. de Staunton.

1. HIs Coat-armour and *pedigree* ſhew him to be of the ſame Original and Stock, with that eminent Prelate and wiſe Stateſ-man *John Morton*, Lord Chanc: of *England*, and Arch-biſhop of *Cant*: (by whoſe contrivance and management the two Houſes of *York and Lancaſter* were united.) But, in his great modeſty and humility, he would not revive, nor ſo much as look upon, a very fair and large deſcent of his Pedigree, when it was preſented to him: though he liberally rewarded the perſon that preſented it.

2. The place of his birth was the antient and famous City of *York*: his Parents were of good note, Mr *Richard Morton* Mercer, and Mrs *Eliz: Leedale* (by whom the *Valvasours* and *Lugdales* acknowledge themselves to be of his kindred:) by whose care he was brought up in *pietie and learning*, first at *York*, and afterward at *Hallifax* under Mr *Maud*: of whom he alwaies spake with great reverence, as a grave man and a good *Schoolmaster*. He took root in the Nursery of *Hallifax* till the eighteenth year of his age, before he was transplanted into the Garden of the *University*.

3. An. 1582. he was sent to *Cambridge*, and there admitted into S. *John*'s Coll. wherein were so many eminent Scholars at that time, as he was wont to say, *It seemed to be a whole University of it self*. The Master of the Colledge was Dr *Whitaker*: his first *Tutor* was Mr *Anthony Higgon*, who left him to the care of Mr *Hen: Nelson*, who lived to see his *Pupill* passe through all the other Dignities he had in the Church, till he came to be Bishop of *Duresme*, and a good many years after.

4. An. 1590. he took his Degree of *Master of Arts*, having performed all his Exercises with great approbation and applause. Afterward, for above two years, he continued his studies in the Colledge at his Fathers charge. And then, *Mar:*

17.

17. 1592. he was admitted *Fellow* meerly for his worth against eight Competitors for the place. Which he was wont to recount with greater contentment to himself, than his advancement to any Dignity he ever enjoyed in the Church. About the same time he was chosen *Logic Lecturer* for the University: which place he discharged with as much Art and Diligence, as may appear by his Lectures fairly written, which I find among his papers.

5. In the same year he was admitted to the sacred Order of *Deacon*, and the next after, of *Priesthood*. Having received his Commission from God and his Church, he was very ready to assist others in the way of charity; but not too forward to take upon him a particular care of Souls. And accordingly we find him for about five years after this continuing in the Colledge, prosecuting his own private Study, and reading to such yong *Scholars* as were committed to his care and Tuition.

6. An. 1598. he took his Degree of *Bachelor in Divinitie*. And about the same year, being presented, instituted and inducted to the Rectory of *Long Marston*, four miles distant from his native City of *York*, he betook himself wholly to the *Cure of Souls* there committed to him, which he discharged with great care and diligence: And yet he did not intermit his higher studies for

the

the general good of the Church while he attended it. To that end he had alwaies some Person to be his *Assistant*, whom he knew to be pious and learned.

7: And this assistance was the more necessary, because his great parts and worth would not suffer him to enjoy his privacy in a country-cure. For first he was made choice of by the *Earl* of *Huntington*, then Lord President of the North, to be his *Chaplain*, for his dexterity and acuteness in disputing with the Romish *Recusants*: for it was Queen *Elizabeth*'s expresse command to him to convince them by Arguments, rather than suppresse them by force: and this she expressed (as his Lordshop was wont to say) in the words of the Prophet, *Nolo mortem peccatoris*.

8. But the Earl dying presently after, he returned again to his privacy at *Marston*: where he continued not long, before the Lord *Sheffield* (who succeeded as Lord President) commanded him to hold a publick *Conference* before his Lordship, and the Council at the Mannor house in *York* with two Romish *Recusants*, then prisoners in the Castle; which he performed with great satisfaction to the Auditory, among whom were many of the chief *Gentry and Clergy* of Yorkshire.

9. An. 1602, began the great *plague* at *York*: at which time he carried himself with much

Heroical

Heroical Charitie. For, the poorer sort being remov'd to the Pesthouse, he made it his frequent exercise to visit them with food, both for their *bodies and souls.* His chief errand was to instruct and comfort them, to pray for them and with them; and to make his coming the more acceptable, he carried usually a sack of *provision* with him, for those that wanted it. And because he would have no man run any hazard thereby but himself, he seldom suffered any of his servants to come near him, but sadled and unsadled his own horse, and had a private door made on purpose into his house and chamber.

10. An. 1603. he attended the Queens Embassador into *Germany*, being desirous to improve himself by seeing forein Kingdoms, Churches and Universities. His stay in those parts was the shorter because the Embassadors Commission determined at the death of the *Queen.* But however he improved his time so well, partly in furnishing his own *Librarie* with books at *Frankfurt* and elsewhere, but chiefly in his *conversation* with learned men, and in his forein *Observations*, that he alwaies very highly valued that opportunity.

11. At his return he was sollicited by *Roger* Earl of *Rutland* to be his domestical *Chaplain.* Which proffer he was the more willing to accept, for the privacy he hoped to enjoy in a place where he was not know, for making use of that

Treasure

Treasure of Books, he had got in his *travels*: And the rather, because thereby he was brought so much nearer *London* than before, whither he must have many occasions to go, for the putting forth of such Books, as he had in design to write. For it was not long after that he printed his first part of his *Apologia Catholica*. About which time, the Archbishop of *York*, *Toby Matthews* (that most exquisite preacher) conferred upon him a *Prebend* in that Metropolitical Church.

12. An. 1606. He took the Degree of *Doctor in Divinitie* with the great Approbation of both the professors in Divinity, Dr *John Overal*, that profound Scholar, and Dr *Tho: Playfer* that acute Disputant and accurate Preacher, who were both of them very competent Judges of mens abilities. And there began that intimate acquaintance he had with the said Dr *Overal* (afterwards Dean of S. *Paul's*, Bishop of *Lichfield* and *Coventry*, and lastly of *Norwich*) which continued between them till it was dissolved by death. And about the same time he was sworn *Chaplain in Ordinary* to K. *James*, and by him made *Dean of Glouceſter*, and assumed by the Lord President of *Wales* for one of his Majesties *Council* for the Marches. In his first journy to *Glouceſter* he went by *Oxford* at the *Act time*: where he was incorporated and admitted to the same Degree he had in *Cambridge*: where also he was much taken with the exercises

of

of Mr *Dan. Featly*, then a proceeder, and carried great friendship to him ever after. At which time (among other eminent Persons) he fell into acquaintance with that famous Dr *John King*, then Dean of *Ch. Ch.* afterwards Bishop of *London*, which afterwards grew so intimate, that the Bishop made choice of him to perform the *last offices* to him both at his death and burial.

13. An. 1609. he succeeded Dr *George Abbot* in the *Deanry of Winchester*. There Bishop *Bilson* conferred on him the *Rectorie of Alesford*; and there (among other learned men whose friendship he much valued) he had intimate acquaintance with Dr *Arthur Lake*, then Master of St *Cross*. In the next year, a Parliament being held, he preached the Sermon to the Convocation, upon Matth: 5. 13. *Vos estis sal terræ*, with general applause, and should have been *Prolocutor*, but in modesty declined it, and preferred a friend of his. In his abode at *London*, he took his lodging at Dean *Overal's*: who gave him the opportunity of a very early acquaintance with the learned *Isaac Casaubon*, then newly come out of *France*, and entertained by the Dean. The love thus begun was never intermitted in their lives, nor obliterated by death, as appears by *Casaubon's* Monument at *Westminster* Abby, set up at the charge of *Morton*. About the same time he had the opportunity of entring into a very good acquaintance with

with several other eminent *forein Scholars* and Divines: as namely, *Scultetus*, *Diodati*, *Du Moulin*, whose worth is very well known by their learned works in print.

14. While he continued in *Winchester*, a certain great person passionately told the King, *That Dr Morton had spoiled one of the best Deanries in England.* It concerned the Dean to vindicate his good name from that foul and unjust aspersion. And therefore acquainting his Brethren of the *Chapter* with it, they were very forward to give, and he not backward to receive a Testimonial from them under their hands and seals, *That he had been one of the best Deans that ever had been at Winchester in their times*: and some of them were very antient.

15. An. 1616. *July* 7. he was consecrated *Bishop of Chester*. While necessaries were preparing for his journy thither, and for the accommodation of his Palace there, he retired himself to *Clay-Hall* in *Essex*, upon the earnest invitation of his Noble friend Sr *Christopher Hatton*, and there fell sick of a dangerous Fever, but being happily recovered, presently put himself upon his journy towards his great work, and was met on the borders of his Diocess and brought into the City of *Chester* by such a great number of Knights and other the best *Gent*: of the Country, beside the *Clergy*, as may give a lasting testimo-

ny,

ny, to their honour as well as his, in shewing such a religious respect to their *Bishop*.

16. When he was setled there, he found all the inconveniences which he foresaw, (and which made him at first loth to undertake that weighty Office) and some also which he could not foresee at so great a distance. For, beside the great number of *Romish Recusants*, which hath alwaies been observed in this Dioceſs, he found another sort of Recusants (better known by the name of *Nonconformists*) who, though they were not so many in number as the other, yet had they so much perverseneſse and obstinacy in them, as made them equal, or rather superiour, in relation to the trouble he had with them. For the reducing of them to their obedience to the Church, he used no lesse fatherly mildneſse then strength of Argument; and after he had endeavoured their satisfaction in a publick Conference with them about the use of the *Surplice*, &c. he printed a Relation thereof with some enlargements, intituled, *The defence of the three innocent Ceremonies*. But in reducing the other party, the Popish Recusants, God blessed him with far better succeſse, to the great content of his Majestie.

17. An. 1617. at the Kings return out of *Scotland* through *Lancashire*, his Majestie was petitioned about some innocent *Recreation* for servants, and other inferiour persons, on the

Lords

Lords day and Holy daies, whose laborious Callings deprived them of it all other times. The *King* consulted with the *Bishop* how he might satisfie their desires without endangering this libertie to be turned into lasciviousnesse. Whereupon the Bishop presented to the King in writing the next day (Bishop *Andrewes* attended the King the same time) several *limitations* or restrictions, which the King so well approved that he said, *He would only alter them from the words of a Bishop to the words of a King*: viz. *That all known Recusants, and all that are not present at Church at the Service of God shall be barred from the benefit of this liberty: That these Recreations shall not be used before the end of all divine services for that day: That every person should resort to his own parish Church*, &c. The Declaration was published *May* 24. in the 16. of his Raign: and since republished by our late Gracious Soverain, K. *Charles* 1. The good Bishop, to maintain his hospitality in that place, where good housekeeping is so much valued and practised, had the *Rectorie* of *Stopford* in *Commendam*, bestowed on him by the King, where his name and memory is still pretious.

18. An. 1618. *Mar.* 6. At the motion of that great pattern of Episcopal perfection, Dr *Andrewes* above mentioned, then Bishop of *Eli* (who was never known to do the like for any other,

other, and yet did this without his seeking or knowledge, *that he might have him his nearer neighbour*, as he said, and of the same Province with himself:) He was translated to the See of *Coventry* and *Lichfield*, void by the Translation of his old friend Bishop *Overal* to *Norwich*. And here his trouble was not so great as at *Chester*, though his Diocess was longer: because the common sort of people, for the most part, were better principled by the care and vigilance of his Predecessor. But yet he abated nothing of his former pains and industry, both in Writing, Preaching and conferring with those that were not wilfully obstinate: besides his ordinary *Visiting* his Diocess, and *Confirming* such children as could give an Account of their Faith.

19. Among the *works of Charitie* performed by this Bishop, while he was of that See, memorable is the Education he bestowed upon one *George Canner*, (who like another *Didymus* of *Alexandria*, or *Fisher* of *Wenminster* was born blind:) This youth he brought up first at School, and afterwards sent him to *Cambrigde*, where he maintained him, and his Unkle to look to him, in S. *John*'s Coll. After he had taken the Degree of Bachelor of *Arts*, he sent for him into his own Family, and there instructed him in the whole Body of *Divinitie*; then admitted him into sacred *Orders*, placed him in a Cure in *Staffordshire*.

shire. Which Cure the blind man discharged diligently and laudably, being a very good preacher, and able also to perform the whole *Office* of the Church, as it is prescribed in the Book of *Common prayer*, only by the strength of his admirable *Memory*.

20. Memorable also is that passage of the *Boy of Bilson* near *Woolverhampton*, who being wrought upon by some *Romish Priests*, counterfeited himself to be *possessed* with a Divel. But the Divel having *steeled his heart* (as his own *phrase* was after his confession) he continued *Demoniac* longer than was intended, and accused a neighboring woman, of the Romish Communion, for bewitching him, so cunningly prosecuting the charge, as the woman hardly escaped. The *Bishop* suspecting the *Boy* did but counterfeit, got leave of the *Judges* to have the Boy home with him: where, by his wisdom and great pains he discovered the *imposture*; and afterwards, upon the Boyes Confession and Repentance, bound him out an Apprentice to a Shoemaker in *Bristol*.

21. An. 1632. He was translated to the See of *Duresme* (void by the death of Bishop *Howson*) a place of greater trust and honour, as well as of greater emolument. For, besides the Spiritual and *Ecclesiastical* Affairs (as before) he had now the care and management of all the *temporal* Affairs

Affairs within the County Palatine of *Duresm*, by virtue of the Palatinate, which for many hundreds of years hath been annexed to the Episcopal See: in so much as it passed for a Maxim there: *Quicquid potest Rex extra Episcopatum, potest Episcopus intra*: And yet in the same he carried himself with so much *justice and equity* for ten years together before these late Troubles put a disturbance in the exercise of his Government, that no complaint was ever made against him to the *Parliament*: except only the case of Mr *Smart*, which yet had no relation to the County Palatine, neither could the charge be made good against him.

22. Some *Rules* which he set unto his Government were these. First, for his *Fines* at the renewing of Leases, he never intermeddled in setting them himself, but referred the business to four Gentlemen of the neighbourhood, to make a moderate composition between him and his Tenants. 2. In *wreks*, he took such a small sum of the persons that had suffered them, as was not worthy the name of a Composition; and that only to preserve the right of his place. 3. In *Deodans*, where any man had made himself away; though by law the whole estate was confiscated *in detestationem criminis*, yet exceeded he not a fourth part of the estate after the most moderate Valuation. And lastly, for *Wardships*, he used

that tenderness, as never any of the Gentry had wrong in their Minority.

23. How much greater his *Fatherly care* was, for the Spiritual affairs of the Bishoprick, will appear by his pious indeavours in setling competent *Augmentations* upon the smaller Benefices He had given a good example long before, whiles he was Bishop of *Lichfield*, in abating a good part of his *Fine*, to increase the portion of the Vicar of *Pichley* in *Northamptonshire*. And now in a work of so much importance, he applied himself for Counsel to three of the most learned in the Laws, Lo. Keeper *Coventry*, Mr *Noy*, Sr *Henry Martin*, who all concurred, *That the Bishops Authoritie over Churches appropriate was neither taken away, nor any way infringed, but that he may now appoint a competent Augmentation*, &c. See the Author.

24. Having thus fully informed himself of his just *parts* in a matter of so high Concernment for the advancement of Christian Religion, and the good of Souls, he resolved to put it in *practice*, as far as God should enable him, and trust God with the *event*. He began at home with the Parish of *Bishop-Auckland*. Here he augmented the Stipend of the Mother-Church from sixteen pounds *per an:* to fourscore, and the Chapels belonging to it from about six pounds *per an.* to thirty; intending to extend the like Episcopal care

care in some proportion over all the rest of his Diocess: But so pious heroical a work became abortive by the *Scotch Invasion*, &c.

25. We are come now to the *precipice* of this Reverend Bishop's outward splendor: though neither his Glory nor Happinesse incurred the least diminution by his future *sufferings*. For he was never more happy in his own thoughts, nor more glorious in the eyes of all good men, then in being exercised in those *troubles*, whereof the continual *series* of publick affairs afforded him a perpetual oportunity from this time till his death.

26. In one of the tumults after the beginning of the long Parliament, this Reverend Bishop was in extreme hazard of his life by the multitude that were beckned thither by the contrivers of our late miseries: whereof some cryed, *Pull him out of his Coach*: Others, *Nay, he is a good man*: Others, *But for all that he is a Bishop*. And he hath often said, He believed he should not have escaped alive, if a leading man among that *rabble* had not cryed out, *Let him go and hang himself*. Upon this and the like violations of the liberty and freedom essential to all the Members of Parliament, when the *Twelve Bishops* (whereof this was one) remonstrated the just fears they were in, and *Protested* their dissent from all Laws which should be enacted, till they might attend the

ſervice of the Houſe with freedom and ſafety, They were all charged with high Treaſon by the Houſe of Commons, and committed to Priſon, &c.

27. Our Biſhop being (after four months) diſcharged from this his firſt impriſonment, returned to his lodgings in *Dureſm* Houſe, and there attended his *devotions and ſtudy*, till ſuch time as his Adverſaries thought fit to give him another occaſion to exerciſe his patience under a ſecond Captivity, upon occaſion of baptiſing a Child of the Earl of *Rutland*'s according to the Order of the Church. And in cuſtody he remained ſix months before he could obtain his enlargement. After this he remained in *Dureſm* houſe till he was thrown out thence by the *ſoldiers*, that came to Garriſon it, a little before that horrid fact was committed upon the perſon of our late Gracious King: and after that, being importuned by his honorable friends the Earl and Counteſs *Rutland*, he became a part of their care and family at *Exeter-houſe* for ſome ſhort time. But being loth to live at the charge of others, while he was able to ſubſiſt of himſelf, and thinking the air of the Country might better ſuit with his declining years, he betook himſelf to ſojourn firſt with Captain *Saunders* in *Hartfordſhire*, and after with Mr *Tho. Rotheram* in *Bedfordſhire*, till by the great civility and earneſt importunity of that

that Noble young Baronet, Sr *Henry Yelverton*, he went with him to his house at *Easton-Manduit* in *Northampton-shire*, where he found all the tender respect and care from the whole family, which a Father could expect from his children, till after some four months he rendred up his *happy soul* into the hands of his Heavenly Father.

28. When the House of Commons had voted for the dissolving of Bishopricks, and selling the lands that belonged to them, some prevailed for another Vote of *Yearly Allowance* to present Bishops during their lives. Our Bishop had 800l *per an.* voted to him: but, while he was able to subsist without it, never troubled himself to look after it. And at last, pressed by necessities, having procured a Copy of the *Vote*, found it to contain no more than only that such a *sum* should be paid, but no mention either *by whom* or *whence*. And by that time he could procure an explanation of the *Order* to make the Pension payable out of the Revenues of his own Bishoprick, all the Lands and Revenues of it were sold or divided among themselves. Only, by the importunity of his friends he obtained an *Order* to have 1000l out of their *Treasury* at Gold-smiths Hall, with which he paid his debts and purchased to himself an Annuity of 200l *per an.* during his life, upon which he subsisted ever since.

29. No man can expect any considerable *Legacies*

gacies in the *Will* of a person deceased, who made his own hands his *Executors*, while he lived: like his great kinsman Arch-bishop *Morton*, who chose rather to inrich his kindred and servants in his life time, then at his death: or rather, like Arch-bishop *Warham*, successor to *Morton*, who lying on his death bed, called for his Steward to let him know what money he had, and understanding from him, it was but thirty pound, thanked God for it, and said, *He never desired to dye richer*. Our Bishop had so much left him at his death, that he gave 40l to one of his servants who then attended him (having provided for the other formerly) and 10l to the poor of the Parish, and his *Chalice* with a Patin double guilt to the *Noble Baronet* for the use of his Chapel. The rest (deducing some small remembrances) he ordered for his burial, which was also sufficient for a *Monument*, though far below his worth, yet suitable to his great Modesty.

30. I cannot omit the chief Legacy of his *Will* for the common good of souls in the Church of *England*, particularly in his own Dioceſs (See it in the *Funeral Sermon*) where he concludes thus *My earnest exhortation to them is, that they would still continue their former Affections (notwithstanding all temptations to the contrary) both to the Doctrine, Discipline, Government, and Form of Worship in this poor afflicted Church: Which, if I did not be-*

lieve

lieve to be the ſecureſt way for the ſalvation of ſouls, I had not ventured my own upon the ſame bottom.

31. His high eſteem of the *ſacred Liturgie* of the Church of *England* attended him (as I may ſay) to his Grave. For he gave expreſſe command to his Chaplain, not to omit, nor ſo much as tranſpoſe (as he had obſerved too frequently to be done by others) the reading of the *Leſſon* (1 Cor: 15.) which the Church hath preſcribed to be read at the *Grave*: and which being read there, while ſuch a ſpectacle of mortality is before their eyes, could not (ſaid he) but have a greater influence upon their ſouls, than any *Funeral Sermon* he had ever heard preached. Great fervor and devotion he ſhewed in the *Church-prayers*: whereunto he ſeldom anſwered with a ſingle *Amen*; and at which duty he never kneeled upon a *Cuſhion* (I think) in all his life, nor ever prayed but upon his *knees*, till he was confined to his death bed: and even would never ly with his *Cap* on his head, if he either prayed himſelf, or any other prayed by him, while he had ſtrength to pull it off with his own hands. Great conſolation he took in the *Church-preparations* for his long home: *viz.* in the profeſſion of his *faith* and *Charitie* and *Repentance*, in receiving the benefit of *Abſolution*, and the *Viaticum* of the Holy Euchariſt.

32. He lived a great number of years, and very

very few ever husbanded their time better; for he was *never idle* with his good will. He was often up at his devotion and study before four a clock, even after he had lived above fourscore years, and yet very seldom went to bed till after ten; and then had alwaies a servant to read some book to him, till such time as sleep did surprize him: and so had he alwaies when he travelled in his Coach, that his journy might not be too great a hinderance to his study. He used to lye on a *straw bed* till he was above fourscore.

33. He led his life in a holy and chast *celibate*. The issue of his brain was numerous, (beside M.SS.) above twenty several Volumes in print: some of which are these that follow: *Apologia Cath. p. 1. pars 2. The Catholick Appeal. Causa Regia. The Grand Imposture, and proofs. Sermons. Confessions out of forein Divines for Bishops. Gods Providence*: the last book he lived to publish, a fit Meditation for his declining years in those sad Times.

34. *To add somewhat of his Character.* 1. His *patience.* In the greatest tryal of his temper that ever he had, the news of the Vote, that the Revenues of the Church were to be sold, he only said: *The Lord gave, and the Lord hath taken away*; *Blessed be the name of the Lord*: Which he repeated three times over, before the company he was in, and presently retired himself to his

his prayers: 2. *His Hospitality.* He entertained the King and his Court, and (at least the Officers of) his Army, all at one time in the first expedition toward *Scotland*, which cost him (in that place of great cheapnesse) above 1500l in one day. There seldome came any *Scholar* to him, whether Forein or Inglish, whom he did not liberally entertain, and dismisse with a considerable sum of mony. 3. *His Beneficence.* He built a Free School at *Bishop Aukland*, and endowed it with 24l *per an:* which is more by so much than ever he purchased to himself, for that was just nothing. He gave many excellent books to the Colledge where he had his Education, to the value of 4 or 500l, with an intention at last to bestow 100l *per an.* during his life (had not the times disabled him) to buy *books of special worth and not for superfluity.* 4. *His Almsgiving.* While he was sufferd to enjoy his estate, he had his *Beadsmen* in Livery at a constant Table, besides what he gave away at his Gate, and upon other occasions. Nay, so constant was he in this duty, even then when he had hardly so much left as to afford bread for his own mouth, that he had alwaies a certain number of poor impotent persons in a constant pension, that came weekly to him for their allowance, when he was not able himself to go among them to give it: and this will be abundantly testified by the poor

in

in all places, where of late he hath lived. 5. His *Devotion.* He would often forgo, or at least much moderate, his one meal a day; often deny himself some part of that pittance of time allowed for sleep, to rise out of his bed, and to spend in prayer, as the Attendants in his Chamber witnesse. [See the rest in the reverend Author of his Life and of his Funeral Sermon.]

Ex Epitaphio.

Nullo non dignus Elogio,
Eo vero dignior, quod nullo se dignum æstimaverit.

Ob. Crastino S. Mat. } *Anno* { *Salut.* 1659.
Sepult. Festo S. Mich. } { *Ætat.* 95.
{ *Episc.* 44.

IV. Mr

IV.

M. GEORGE HEREBRT.

(Vide Vol. 1.)

Out of his Life before his REMAINS.

D. Richardo Cooper, Rect. de Weſton.

1. MR *George Herbert* was extracted out of a Generous, Noble and Antient *Family*, His *Father* was *Richard Herbert* of *Blachehall* in *Montgomery*, Eſq: deſcended from the great Sr *Richard Herbert* in *Edward* the IV's time; and ſo his *Relation* to the Noble Family of that Name, well known. His *Mother* was daughter of Sr *Richard Newport* of *Arcoll*: who doubtleſſe was a pious daughter, ſhe was ſo good and godly a Mother. She had *ten children*, *Job*'s number and *Job*'s diſtinction, ſeven ſons. For whoſe *Education* ſhe went and dwelt

dwelt in the *Universitie*, to recompence the losse of their *Father*, in giving them two *Mothers*. And this great care of hers, this good *Son* of hers studyed to improve and requite, as is seen in those many Latin and Greek Verses, the Obsequious *Parentalia* he made and printed, in her *Memorie*: Which, though they be good, very good, yet (to speak freely of this man I so much honour) they be dull or dead in comparison of his *Temple Poems*. And no marvel: To write those, he made his Ink with water of *Helicon*, but these *Inspirations Prophetical* were distilled from above: In those are weak Notions of *Nature*, in these raptures of *Grace*: In those he writ flesh and blood, a frail earthly woman, though a *Mother*, but in these he praised his Heavenly *Father*.

2. He did thrive so well in *Cambridge* in *Trinitie* Coll: that he was first chosen *Fellow* there, and afterwards *Orator* of the University. The Memorials of him left in the Orators book, shew how he discharged the place: and himself intimates, *Church p.* 39. That whereas his Birth and Spirit prompted him to Martial Atchievements, *The way that takes the Town*, and not to sit simpering over a Book; God did often *melt his spirit*, and entice him with Academick honour, to be content to wear and *wrap up himself in a Gown*, so long, till he durst not put it off, nor retire to any

any other Calling. However, probably he might, I have heard, (as other Orators) have had a Secretary of States place, being one of the most prudent and accomplisht men of his time. I have heard sober men censure him as a man that did not manage his brave parts to his best advantage and preferment, but lost himself *in an humble way*: That was the phrase, I well remember it.

3. This good man like a good genuine son of *Levi* (I had like to have said *Melchizedek*) balked all secular waies, saw neither Father nor Mother, Child nor Brother, birth nor friends (save in Christ Jesus) chose the Lord for his Portion, and his service for imployment. And he knew full well what he did, when he received *holy Orders*, as appears by every page of his *Country Parson*, and by the Poems called *Priesthood*, and *Aaron*, and by his unparallel'd Vigilancy, which he used ever in his *Parish*: which made him *a Peer to the Primitive Saints, and more than a Pattern to his own age.*

4. Besides his Parsonage of *Bemmerton* in *Wiltshire*, he had also a *Prebend* in the Church of *Lincoln*. Which (I think) because he lived far from, and so could not attend the duty of that place, he would fain have resigned to Mr *Ferrer*, and often earnestly sued to him to discharge him of it. But Mr *Ferrer* wholly refused, and diverted or directed his charity (as I take it) to the re-edefying

edefying of the ruin'd Church of *Leighton*, where the Corps of the Prebend lay. So that the Church of England owes to him (besides what good may come by his book of the *Country Parson* towards the repair of us Churchmen in point of Morals) the *Reparation* of a Church material, and erection of that costly peece of *Mosaic* or *Solomonic* work, *The Temple*: which florishes and stands inviolate, when our other Magnificences are desolate and despised.

5. He was of a singular sincerity in embracing, and transcendent dexterity in defending the *Protestant Religion* established in the Church of *England*. He that reads Mr *Herbert's Poems* attendingly, shall find not only the excellencies of Scripture-Divinity, and choice Passages of the *Fathers* bound up in Meeter, but the Doctrine of *Rome* also finely and strongly confuted: as in the Poems, *To Saints and Angels*, p. 69. *The British Church*, 102. *Church militant*, &c.

6. As for our Brethren that erred on the right hand, his chief aim was, to win those that disliked our *Liturgie*, *Catechism*, &c, by the constant, reverent, and holy use of them. Which, surely, had we all imitated, having first imprinted the virtue of these prayers in our own hearts, and then studied with passionate and affectionate celebration, for *voice*, *gesture*, &c. as in Gods presence to imprint them in the minds of the people,

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our prayers had been generally as well beloved as they were scorned.

7. There is one thing yet, which I admire above all the rest. The right managing of the fraternal Duty of *Reproof* is (methinks) one of the most difficult Offices of Christian Prudence. He had not only got the *courage* to do this, but the *art* of doing this aright. There was not a man in his way, be he of what rank he would, that spoke awry in order to God, but *he wip'd his mouth* with a modest, grave and Christian reproof. His singular dexterity in sweetning this art, thou mayst see in the guard and phrase of his writings. Like a wise Master-builder, he has set about a form of speech, transferred it in a figure, as if he was alwaies learning from another mans mouth or pen, and not racking any. And whereas we all of us deserved the sharpnesse of reproof, he saith, *He does this*, and *He does that*: whereas, poor men, we did no such thing. This dart of his, thus dipped, pierces the Soul.

8. His Art of *Divine Poetry*, and other polite learning, so commended him to Persons most eminent in their time, that Dr *Donne* inscribed to him a paper of Latin Verses in print; and the Lord *Bacon* having translated some *Psalms* into English Meeter, sent them with a Dedication prefixed, *To his very good Friend, Mr George Herbert*: thinking, he had kept a true *decorum*

in chuſing one ſo fit for the Argument, in reſpect of Divinity and Poetry (the one as the matter, the other as the ſtile) that a better choice he could not make.

9. I ſhall omit ſeveral excellencies of this Perſon: His conſcientious expence of *Time*; which he ever meaſured by the Pulſe, that *native watch* God has ſet in every of us: his eminent *Temperance* and *Frugality* (the two beſt Purveyors for his *Liberalitie* and *Beneficence*:) his *private faſtings*, his *mortification* of the body; his extemporary Exerciſes thereof, at the ſight or viſit of a *Charnel-houſe*, (where every bone, before the day, riſes up in judgment againſt fleſhly luſt and pride:) at the ſtroke of a *paſſing-bell*, when antient Charity uſed (ſaid he) to run to Church and aſſiſt the dying Chriſtian with prayers and tears (for ſure that was the ground of that cuſtome:) and at all occaſions he could lay hold of poſſibly; which he ſought with the diligence that others ſhun and ſhift them; beſides his careſull, not ſcrupulous Obſervation of *appointed Faſts*, Lents and Embers. The neglect and defect of this laſt (he ſaid) had ſuch influx on the Children which the Fathers of the Church did beget at ſuch time, as malignant ſtars are ſaid to have over natural productions.

10. With *Faſting* he impt his *prayers* both private and publick. His private muſt be left to God,

God, who saw them in secret: his publick were the morning and evening Sacrifice of the *Church Liturgie*. Which he used with conscientious Devotion, not of Custom, but serious judgment, knowing, 1. That the Sophism used to make people hate them, was a solid reason to make men of understanding love them: namely, *Because taken out of the Masse-book*: taken out, but as gold from drosse, the precious from the vile, The wise *Reformers* knew *Rome* would cry, *Schism, Schism*! and therefore they kept all they could lawfully keep, being loth to give offence (as our blessed Saviour, being loth to offend the *Jews* at the great Reformation, kept divers old Elements, and made them new Sacrament and Services, as their frequent Washings he turned into one baptism, some service of the Passover into the Lord's Supper:) 2. That the *homelinesse and coursenesse*, which also was objected, was a great commendation. The poor *Lambs* of the flock are forty for one grounded Christian; proportionable must be the care of the Church to provide *milk*: *i.e.* plain and ease nourishment for them: and so had our Church done, hoping that stronger Christians, as they abounded in gifts, so they had such a store of the grace of charity, as for their weak Brethrens sakes to be content therewith.

11. He thought also, that a *set-Liturgie* was of

great use in respect of those without, whether erring Christians, or unbelieving men: that when we had used our best Arguments against their errors or unbelief, we might shew them a *Form*, wherein we did, and desired they would, serve Almighty God with us: that we might be able to say, *This is our Church, Here would we land you: Thus we believe, See the Creed; Thus we pray, baptize, Catechise, Celebrate the Eucharist, Marry, Bury, Intreat the Sick*, &c. These, beside *Unity*, and other accessary benefits, he thought ground sufficient to bear him out in his practice; wherein he ended his life, calling for the Church-prayers, a while before his death, saying, *None to them, None to them!* at once both commending them, and his Soul to God in them, immediately before his dissolution; as some Martyrs did, Mr *Hulliar* by name, Vicar of *Babram*, burnt to death in *Cambridge*. Who having the *Common-prayer* book in his hand, instead of a Censer, and using the prayers as Incense, offerd up himself as a whole burnt Sacrifice to God. With whom the very *Book* it self suffered *Martyrdome*; when fallen out of his consumed hands, it was, by the Executioners, thrown into the fire, and burnt as an heretical book.

12. He was, moreover, so great a lover of *Church-Musick*, that he usually called it, *Heaven upon earth*, and attended it a few daies before his death.

death. But above all, his chief delight was in the Holy Scripture: *One leaf whereof*, he professed, *he would not part with, though he might have the whole world in exchange.* This high esteem of the *Word of Life*, as it wrought in himself a wondrous expression of high Reverence, when ever he either read it himself, or heard others read it; so it made him equally wonder, that those who pretended such extraordinary *love to Christ Jesus*, as many did, could possibly give such leave and liberty to themselves, as to hear *that Word*, that shall judge us at the last day, without any the least expression of that *holy fear* and trembling, which they ought to charge upon their Souls in private, and in publick to imprint upon others.

13. I have not so much as with one dash of a pencil offered to describe that *person* of his, which afforded so unusual a *Conteſſeration* of Elegancies, and *Set* of rarities to the beholder: nor said I any thing of his personal *Relation*, as a Husband to a loving and virtuous Lady, as a Kinsman, Master, &c. Yet will I not silence his spiritual love and care of *Servants*, teaching Masters this duty; To allow their servants dayly time wherein to pray privately, and to enjoyn them to do it; holding this for true generally: *That publick prayer alone to such persons, is no prayer at all.*

14. I have given thee only these lineaments

of his mind, and thou mayeſt fully ſerve thy ſelf of his book, *The Country-Parſon*, in what vertue of his thy ſoul longeth after. *His practice* it was, and *his Character* it is: His, as *Author*; and his, as *Object*. Yet, lo, the *Humilitie* of this gracious man! He had ſmall eſteem of this book, and but very little of his Poems. Though God had magnifyed him with extraordinary Gifts, yet ſaid he, *God hath broken into my ſtudy, and taken off my Chariot wheels: I have nothing worthy of God:* And even this lowlineſſe in his own eyes, doth more advance their worth, and his Virtues.

[*Here, my Reader, give me leave to propoſe to thy view ſome lines of that excellent Figure,* The Country Parſon, *written by the Author* 1632. *printed* 1652. *which book I read with joy that we have any ſuch, and with grief that we have no more.*]

1. The *Country Parſon* is exceeding exact in his *life*, being holy, juſt, prudent, temperate, bold, grave in all his waies. And becauſe the two higheſt points of life, wherein a Chriſtian is moſt ſeen, are Patience and Mortification: Patience in regard of Afflictions, Mortification in regard of luſts and affections, and the ſtupifying and deading of all the clamorous powers of the ſoul, therefore he hath throughly ſtudied theſe,

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that he may be an absolute master and commander of himself for all the purposes which God hath ordained him. Yet in these points he labours most in those things which are most apt to scandalize his Parish.

2. He is full of all *knowledge*. They say it is an ill Mason that refuseth any stone: and there is no knowledge, but in a skilful hand serves either positively as it is, or else to illustrate some other knowledge. He condiscends even to the knowledge of tillage and pastorage, and makes great use of them in teaching; because people, by what they understand, are best led to what they understand not. But the chief and top of his knowledge consists in the book of books, the storehouse and magazene of life and comfort, the holy Scriptures. There he sucks, and lives. There he finds four things: Precepts for life, Doctrines for knowledg, Examples for illustration, and promises for comforts: These he hath digested severally. And for the understanding of these, the means he useth are, a holy life, prayer, &c.

3. He hath read the *Fathers* also, and the Schoolmen, and the later Writers, or a good proportion of all: out of all which he hath composed a book, and Body of Divinity, which is the storehouse of his Sermons, and which he preacheth all his life; but diversly clothed, illustrated and enlarged. For, though the world is full of such com-

compoſures, yet every mans own is fitteſt, readieſt, and moſt ſavoury to him. Beſides, this being to be done in his yonger and preparatory times, it is an honeſt joy ever after to look upon his well-ſpent hours. This Body he made by way of expounding the Church-Catechiſm, to which all Divinity may eaſily be reduced. For it being indifferent in it ſelf to chooſe any method, that is beſt to be choſen, of which there is likelieſt to be moſt uſe.

4. When he is to read *Divine Services*, he compoſeth himſelf to all poſſible Reverence, as being truly touched with the Majeſty of God, and that being firſt affected himſelf he may affect alſo his people; knowing, that no Sermon moves them ſo much to a reverence, which they forget again when they come to pray, as a devout behaviour in the very act of praying. Accordingly, his voice is humble, his words treatable, and ſlow; yet not ſo ſlow neither, as to let the fervency of the ſupplicant hang and dye between ſpeaking; but with a more livelineſs between fear and zeal, pauzing yet preſſing, he performs his duty. Beſides his example, he having often inſtructed his people how to carry themſelves in Divine Service, exacts of them all poſſible reverence, by no means enduring either talking, or ſleeping, or gazing, or leaning, or half-kneeling, or any undutiful behaviour in them; but cauſing them, when they ſit, or ſtand, or kneel,

kneel, to do all in a ſtrait and ſteady poſture, as attending to what is done in the Church; and every one, man and child anſwering aloud both *Amen*, and all other anſwers on the peoples parts, uſing their reaſon, and applying their powers to the Service of God.

5. He *preacheth* conſtantly: the Pulpit is his joy and his Throne. If he at any time intermit, it is either for want of health, or againſt ſome great Feſtival, that he may the better celebrate it; or for the variety of the hearers, that he may be heard, at his return more attentively. When he intermits, he is ever well ſupplyed by ſome able man, who treads in his ſteps, and will not throw down what he hath built; whom alſo he intreats to preſſe ſome point, that he himſelf hath often urged with no great ſucceſſe, that ſo in the mouth of two or three witneſſes the truth may be the more eſtabliſhed. When he preacheth, he procures attention with all poſſible art, both by earneſtneſs of ſpeech (it being natural for men to think, that where is much earneſtneſs, there is ſomething worth hearing) and by a diligent and buſie caſt of his eye on his Auditors, with letting them know, that he obſerves who marks, and who not; and with particularizing of his ſpeech, now to the younger ſort, then to the elder, now to the poor, and now to the rich. This is for you, and This is for you: for particulars

lars ever touch, and awake, more than generals. He exceeds not an hour in preaching, becauſe all ages have thought that a competency, and he that profits not in that time, will leſs afterwards; the ſame affection which made him not profit before, making him then weary; and ſo he grows from not reliſhing, to loathing.

6. On *Sundaies*, having read Divine Service twice fully, and Preached in the morning, and Catechized in the afternoon, he thinks he hath in ſome meaſure, according to poor and frail man, diſcharged the publick duties of the Congregation. The reſt of the duty he ſpends either in reconciling neighbours that are at variance, or in viſiting the ſick, or in exhortaton to ſome of his flock by themſelves, whom his Sermons cannot or do not reach. And every one is more awaked, when we come and ſay, Thou art the man. At night he thinks it a very fit time, both ſutable to the joy of the day, and without hinderance to publick duties, either to entertain ſome of his neighbours, or to be entertained of them: where he takes occaſion to diſcourſe of ſuch things as are both profitable and pleaſant, and to raiſe up their minds to apprehend God's bleſſing to our Church and State, &c.

(*Have*

(Here I had ended, but since I see the Book is hard to come by, prithee take some more.

7. The *Country Parson* considering that *Virginitie* is a higher state than Matrimony, and that the *Ministrie* requires the best and highest things, is rather unmarried, than married. But yet as the temper of his *bodie* may be, or as the temper of his *Parish* may be where he may have occasion to converse with women, and that among suspicious men, and other like circumstances considered, he is rather married than unmarried. Let him communicate the thing often by *prayer* to to God, and as his *grace* shall direct him, so let him proceed. If he be unmarried, and keep house, he hath not *a woman* in his house, but finds oppertunities of having his meat dresst and other services done by men servants at home, and his linnen washed abroad. If he be unmarried and sojourn, he never talks with any woman *alone*, but in the audience of others, and that seldom, and then also in a serious manner, never *jestingly* or sportfully. He is very *circumspect* in all companies, both of his behaviour, speech and very looks, knowing himself to be both suspected and envied. If he be married, the *choice* of his wife was made rather by his *ear*, than by his *eye*: his judgment, not his affection found out a fit wife for him; whose

whose humble and liberal disposition he preferred before beauty, riches or honour.

8. He is very exact in the *government of his house*, making it a copy and model for his Parish. He knows the temper and pulse of every person in his house, and accordingly either meets with their vices, or advanceth their virtues. His *wife* is either religious, or night and day he is winning her to it. Instead of the qualities of the world, he requires only three of her. 1. a training up of her *children* and maids in the fear of God, with prayers and catechising, and all religious duties, 2. a curing and healing of all *wounds* and sores with her own hands: which skill either she brought with her, or he takes care she shall learn it of some religious neighbour, 3. a providing for her *family* in such sort, as that neither they want a competent sustentation, nor her husband in debt. His *children* he first makes Christians, and then Common-wealths men: the one he owes to his heavenly Country, the other to his earthly, having no title to either, except he do good to both. His *servants* are all religious: and were it not his *duty* to have them so, it were his *profit*: for none are so well served, as by religious servants, both because they do best, and because what they do is blessed and prospers.

9. Owing a debt of *Charitie* to the poor, and of *courtesie* to his other Parishioners, he so distinguisheth

quiſheth, that he keeps his mony for the poor, and his table for thoſe that be above his alms. Not, but that the *poor* are welcome alſo to his table: whom he ſometimes purpoſely takes home with him, ſetting them cloſe by him, and carving for them, both for his own humility and their comfort, who are much cheered with ſuch friendlineſs. But he chooſeth rather to give the poor *money*, which they can employ to their advantage, and ſutably to their needs.

10. He is full of *Charitie*: it is his predominant element: all his works reliſh of Charity. When he riſeth in the morning, he bethinketh himſelf what *good deeds* he can do that day, and preſently doth them; counting that day loſt, wherein he hath not exerciſed his charity. He takes care, that there be not a *begger*, or idle perſon in his pariſh, but that all be in a competent way of getting their living. When-ever he gives any thing, and ſees them labour in thanking of him, he exacts of them to let him alone, and ſay rather, *God be glorified*: that ſo the thanks may go the right way, and thither only, where they are only due. So doth he alſo, before giving, make them ſay their *prayers* firſt, or the *Creed*, and *ten Commandements*; and as he finds them perfect, rewards them the more. For other *givings* are *lay* and ſecular, but this is to give like a *Prieſt*.

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11. He hath a ſpecial care of his *Church*, that all things there be decent, and befitting his name by which it is called. Therefore, 1. he takes order that all things be in good *repair*. 2. That the Church be ſwept and kept *clean* without duſt or cobwebs, and at great Feſtivals ſtrawed and ſtuck with boughs, and perfumed with incenſe. 3. That there be fit and proper texts of *Scripture* every where painted, and that all the painting be grave and reverend, not with light colours or fooliſh anticks. 4. That all the *books* appointed by Authority be there, and thoſe not torn or fouled, but whole and clean and well bound, &c.

12. Upon the afternoons in the week dayes, he takes occaſion ſometimes *to viſit* in perſon, now one quarter of his pariſh, now another. For there he ſhall find his flock moſt naturally as they are, *wallowing* in the midſt of their affairs: whereas on *Sondaies* it is eaſie for them to compoſe themſelves to order, which they put on as their Holy-day-cloths, and come to Church in frame, but commonly the next day put off both. When he comes to any houſe, firſt he *bleſſeth* it, and then as he finds the perſons of the houſe imployed, ſo he forms his diſcourſe. Thoſe that he finds *religiouſly* employed, he commends them much and furthers them, by furniſhing them with good books. Thoſe that he finds buſie in the works of their *calling*, he commendeth them alſo. For it

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is a good and just thing for every one to do their own business. But then he admonisheth them of two things. 1. That they dive not too deep into *worldly affairs*, plunging themselves over head and ears into carking and caring; but that they labour so, as neither to labour *anxiously*, nor *distrustfully*, nor *profanely*. 2. He adviseth them so to labour for *wealth* and maintenance, as that they make not that the end of their labour, but that they may have wherewithal to serve God the better, and to do good deeds. The *Parson* also questions what *order* is kept in the *house*, as about *prayers morning and evening* on their knees, *reading* of Scripture, *Catechising*, &c. Neither disdaineth he to enter into the *poorest Cottage*, though he even creep into it, and though it smell never so lothsomely. For, *both God is there also, and those for whom God dyed*: and so much the rather doth he so, as his accesse to the *poor* is more comfortable, then to the *rich*: and in regard of himself it is more *humiliation*.

13. When any of his Cure is *sick* or *afflicted* with losse of friend, or estate, or any waies distressed, he fails not to afford his best *comforts*, and rather goes to them, then sends for the afflicted, though they can, and otherwise ought to come to him. To this end he hath throughly digested all the points of *Consolation*, as having continual use of them: such as are, from God's general

general *providence* extended even to Lillies, from his particular to his *Church*, from his *promises* from the *examples* of all Saints that ever were from *Christ* himself perfecting our Redemption no other way then by sorrow, from the *benefit* of affliction which softens and works the stubborn heart of man, from the certainty both of *deliverance and reward* if we faint not, from the *comparison* of the moment of griefs here, with the weight of joyes hereafter.

14. When a just occasion calleth him *out of his Parish* (which he diligently and strictly weigheth, his Parish being all his joy and thought) he leaveth not his Ministry behind him, but it *himself* whetever he is. Therefore those he meeteth on the way he *blesseth* audibly, and with those he overtakes, or that overtake him, he begins *good discourses*, such as may edifie, interposing sometimes some short and honest *refreshment* which may make his other discourses more welcome and lesse tedious. And when he comes to his *Inne*, he refuseth not to joyn in *prayer*, that he may *enlarge* the glory of God to the company he is in. The like he doth in the morning, using pleasantly the Outlandish Proverb: *Prayers and Provinder never hinder journy.*

13. Wherever he is, he keeps *God's watch*, that is, there is nothing spoken or done in the company where he is, but comes under his test

and

nd cenſure: If it be *well* ſpoken or done, he akes an occaſion to commend and enlarge it; if *ll*, he preſently lais hold of it, leſt the *poyſon* eal into ſome young and unwary ſpirits, and oſſeſſe them even befo e they themſelves heed t. But this he doth diſcreetly, with mollifying nd ſuppling wo ds: *This was not ſo well ſaid, as it might have been forborn; We cannot allow this.* Or elſe, if the thing will admit Interpretation, *Your meaning is not thus, but thus*, or, *So far indeed what you ſaid is true, and well ſaid; but this will not ſtand.*

16. He is *in God's ſtead* to his Pariſh, and diſchargeth God what he can of his promiſes. Wherefore there is nothing done well, whereof he is not the *rewarder*. If he chance to find any reading in another's *Bible*, he provides him one of his own. If he find another giving a poor man a *penny*, he gives him a *teſter* for it, if the giver be fit to receive it: if he be of a condition above ſuch gifts, he ſends him a good *book*, or e'ſeth him in his *Tiths*, telling him when he hath forgotten it, *This I do, becauſe at ſuch and ſuch a time you were charitable.*

17. The *Country Parſon* values *Catechizing* highly. He uſeth and prefereth the ordinary *Church-Catechiſm*, partly for *obedience* to Authority, partly for *Uniformity* ſake, that the ſame common truths may be every where profeſſed.

He requires *all* to be present at Catechizing. 1. For the *authority* of the work. 2. That Parents and Masters, as they hear the Answers prove, may when they come home, either *commend* or *reprove*, either reward or punish. 3. That those of the *elder sort*, who are not well grounded, may then, by an honourable way, take occasion to be better instructed. 4. That those who are well grown in the knowledge of religion, may examine their grounds, *renew their vows*, and by occasion of both enlarge their meditations.

18. Being to administer the *Sacraments*, he is at a stand with himself, how or what behaviour to assume for so holy things. At *Baptism*, being himself in *white*, he requires the presence of all, and baptizeth, not willingly, but on Sondaies, or great daies. He admits no vain or idle *names*, but such as are usual and accustomed. He saies that prayer with great devotion, where God is thanked *for calling us to the knowledge of his grace*: willingly and cheerfully *crosseth* the child, and thinketh the Ceremony not only innocent, but reverend: instructeth the *Godfathers* and *Godmothers*, that it is no complemental and light thing to sustain that place: adviseth *all* to call to mind their Baptism often. At the times of the *Holy Communion*, he first takes order with the *Church-wardens*, that the Elements be of the *best*, not cheap or course, much lesse ill-tasted or unwholsom.

wholsom. Secondly, he considers and looks into the *ignorance or carelessnesse* of his flock, and accordingly applies himself with Catechizing and lively Exhortations, not on the Sunday of the Communion only (for then it is too late) but the Sonday or Sondays before the Communion, or on the *Eves* of all those daies.

18. If there be any of his Parish that hold *strange doctrines*, he uses all possible diligence to reduce them to the *common faith*. The first means he useth is *prayer*, beseeching the *Father of lights to open their eyes*: the second is a *loving and sweet usage* of them: the third is the observation, what is the main *pillar* of their error, whereon they rely; as, if he be a Papist, the *Church* is the hinge he turns on; if a Schismatick *scandal*. These he hath diligently examined, &c. *Vide Auctorem & passim.*

V.

Dr *JOSEPH HALL*,

Biſhop of *Norwich*.

(See Vol. 1.)

Out of his Life, written with his own hand.

D. Arthuro Charlett, Rect. de Colinb.

1. I Was born *July* 1. 1574. at five of the Clock in the morning, in *Briſtow Park*, within the Pariſh of *Aſhby de la Zouch*, a Town in *Leiceſterſhire*, of honeſt and well allowed parentage. My Father, under *Henry* Earl of *Huntington*, Lord Preſident of the *North*, had the government of that Market-town: my Mother *Winifride*, of the houſe of *Bambridges*, was a woman of that rare *ſanctitie*, that (were it not for my intereſt in nature) I durſt ſay, that neither *Monica*

nica nor any other of those pious Matrons, anciently famous for devotion, need to disdain her admittance to *comparison*. She was continually exercised with the affliction of a *weak body*, and oft a *wounded spirit*. What with the tryal of *both* these *hands* of God, so had she profited in the School of Christ, that it was hard for any friend to come from her *discourse* no whit holyer. How often have I blessed the memory of those divine passages of *experimental Divinitie*, which I have heard from her mouth! What day did she passe without a large task of *private Devotion*, &c. In short, her life and death were *Saintlike*.

2. My parents had from my Infancy devoted me to this *Sacred Calling*, whereto, by the blessing of God, I have seasonably attained: for this cause, I was trained up in the publick *School* of the place. After I had spent some years (not altogether indiligently) under the ferule of such *Masters* as the place afforded, and had near attained to some competent ripenesse for the *Universitie*, my School-master perswaded my Father that I might have my Education under an excellent *Divine*, the Preacher of *Leicester*. About which time, my *elder brother* having some occasions to journy into *Cambridge*, was kindly entertained there by Mr *Nath: Gilby*, Fellow of *Emanuel* Coll: who, for that he was born in the same Town with me, and had conceived some good opinion

opinion of my aptnesse to learning, enquired diligently concerning me, and hearing of the diversion of my Fathers purposes from the University, importunately dissuaded from that *new course*, professing to pity the losse of so *good hopes*. My Brother, partly moved with his words, and partly won by his own eyes, to a great love and reverence of an *Academical life*, returning home, fell upon his knees to my Father, and after report of Mr *Gilbies* words, and his own admiration of the place, earnestly besought him that he would be pleased to alter that so prejudicial a resolution; that he would not suffer my hopes to be drowned in a shallow *Country chanel*, but that he would revive his first purposes for *Cambridge*; adding, in the zeal of his love, that if the *chargeableness* of that course were the hinderance, he did there humbly beseech him, rather to sell some part of that land which himself should in course of nature inherit, then to abridge me of that happy means to perfect my *Education*.

3. And now I lived in the expectation of *Cambridge*, whither ere long I happily came, under Mr *Gilbies* tuition, together with my worthy frind Mr *Hugh Cholmly*; who, as we had been partners of one *Lesson* from our cradles, so so were we now for many years partners of one *bed*. My *two first years* were necessarily chargeable above the proportion of my Fathers power,

whose

whose not very large *Cistern* was to feed many *pipes* besides mine; His wearinesse of expence was wrought upon by the counsel of some unwise friends, who perswaded him to fasten me upon that *School* as Master, whereof I was lately a Scholar. Now was I fetcht home with an heavy heart, and now the second time had mine hopes been nipt in the blossom, had not God raised me up an unhoped Benefactor, Mr *Edmund Sleigh* of *Darby* (whose *pious memorie* I have cause ever to love and reverence) out of no other relation to me, save that he married my Aunt, pitying my too apparent dejectednesse. He voluntarily urged and solicited my Father for my *return* to the University, and offered freely to contribute the one half of my maintenance there, till I should attain to the degree of *Master of Arts*: which he no lesse lovingly perform'd. The Condition was gladly accepted: thither was I sent back with joy enough, and ere long chosen *Scholar* of that strict and well ordered *Colledge*.

4. By that time I had spent *six years* there, now the third year of my batchelorship should at once make an end of my maintenance, and in respect of standing give me a capacity of farther preferment in that house, were it not that my *Country* excluded me: for our *Statute* allowed but *one of a shire* to be Fellow there, and my *Tutor* being of the same Town with me, must therefore

fore necessarily hold me out. But the Earl of *Huntingdon* calling off my Tutor from his Fellowship, then was I with a cheerful unanimity chosen into *that Societie*: which if it had any equals, I dare say had none beyond it, for good order, studious carriage, strict government, austere piety; in which I spent six or seven years more with such contentment, as the rest of my life hath in vain striven to yeild. Now was I called to publick *Disputations* often, with no ill successe; for neither durst I appear in any of these exercises of Scholarship, till I had from my knees lookt up to Heaven for a blessing, and renewed my actual dependance upon that Divine hand. In this while, two years together, was I chosen to the *Rhetorick Lecture* in the publick School, where I was encouraged with a sufficient frequence of auditors; but finding that well applauded work somewhat out of my way, not without a secret blame of my self for so much excursion, I fairly gave up that task in the midst of those poor acclamations to a worthy successor, and betook my self to those serious studies, which might fit me for that High Calling whereunto I was destined. Wherein, after I had bestowed my self for a time, I took the boldnesse to enter into *Sacred Orders*; the honour whereof having once attained, I was no niggard of that Talent which my God had entrusted to me, preaching often as occasion

occasion was offered, both in *Country villages* abroad, and at home in the most awful auditory of the *University*.

5. And now I did but wait where and how it would please my God to imploy me. There was at that time a most famous *School* erected at *Tiverton* in *Devon*, and endowed with a very large pension, whose goodly fabrick was answerable to the reported maintenance. To the government of this School was I commended by the Master of our House Dr *Chaderton*, when being in *London* I received a Letter from the Lady *Drury* of *Suffolk*, tendring the *Rectory* of her *Halsted* then newly void, and very earnestly desiring me to accept of it. *Sir*, (quoth I to the Doctor) *methinks God pulls me by the sleeve, and tells me it is his will I should rather go to the East than to the West.* Nay (answered he) I should rather think that God would have you go Westward, for that he hath contrived your engagement before the tender of this Letter, which therefore coming too late may receive a fair and easie answer. To this I besought him to pardon my dissent, adding, *That I well knew that Divinitie was the end whereto I was destin'd by my Parents; which I had so constantly proposed to my self, that I never meant other but to passe through this Western School to it: but I saw that God, who found me ready to go the farther way about, now*

called me the neareſt and directeſt way to that ſacred end. The good man could no further oppoſe, but only pleaded the diſtaſt which would hereupon be juſtly taken by the Lord Chief Juſtice *Popham* (upon whom the care of the School was principally caſt by the Founder M: *Blundel*) whom I undertook fully to ſatisfie: which I did with no great difficulty, commending to his Lordſhip in my room, my old friend and Chamber-fellow, M: *Cholmly*, who finding an anſverable acceptance diſpoſed himſelf to the place. So as we two, who came to the Univerſity, muſt now leave it, at once.

6. Having then fixed my foot in *Halſted*, I found there a dangerous oppoſite to the ſucceſſe of *my Miniſterie*, a witty and bold Atheiſt, one Mr *Lilly*, who, by reaſon of his travels and abilities of diſcourſe and behaviour, had ſo deeply inſinuated himſelf into my Patron, Sr *Robert Drury*, that there was ſmall hope, during his entireneſſe, for me to work any good upon that Noble Patron of mine: who, by the ſuggeſtion of this wicked detractor, was ſet off from me before he knew me. Hereupon, I confeſſe, finding the obdurateneſſe and hopeleſſe condition of that man, I bent my *prayers* againſt him, beſeeching God dayly, that he would be pleaſed to remove, by ſome means or other, that apparent hindrance of my faithful labours: who give me

an

th answer accordingly: For this malicious man going hastily to *London*, to exasperate my Patron against me, was then and there swept away by the *Pestilence*, and never returned to do any further mischief. Now the coast was clear before me, and I gained every day of the *good opinion* and favourable respects of that Honourable Gentleman, and my worthy neighbours.

7. Being now therefore setled in that sweet and civil Country of *Suffolk*, near St *Edmunds-Bury*, my first work was to build up *my house*, which was extremely ruinous; which done, the uncouth solitarinesse of my life, and the extreme incommodity of that single house-keeping, drew my thoughts after two years to condiscend to the necessity of a *married estate*, which God no lesse strangely provided for me. For, walking from the Church on Monday in the Whitson week, with a grave and revetend Minister, Mr *Grandidg*, I saw a comely and modest *Gentlewoman* standing at the door of that house, where we were invited to a wedding-dinner, and enquiring of that worthy friend whether he knew her; *Yes*, quoth he, *I know her well, and have bespoken her for your wife*. When I farther demanded an account of that Answer, he told me, she was daughter of a Gentleman whom he much respected, Mr *George Winniff* of *Peterham*; that out of an opinion had of the fitnesse of that Match for me, he had al-

ready

ready treated with her Father about it, whom he found very apt to entertain it, adviting me not to neglect the *opper unitie*: and not concealing the just praises of modesty, piety, good disposition and other virtues that were lodged in that seemly presence, I listned to the motion as sent from *God*, and at last upon due prosecution happily prevailed, enjoying the comfortable Society of that meet Help for the space of *forty nine years*.

8. I had not passed *two years* in this estate, when my noble Friend, Sr *Edmund Bacon*, with whom I had much entireness, came to me, and earnestly sollicited me for my company in a *Jorny* by him projected to the *Spa* in *Ardenna*, laying before me the safety, the easiness, the pleasure and the benefit of that small extravagance, if oppertunity were taken of that time, when the Earl of *Hartford* passed in *Embassie* to the Arch-Duke. I soon yeelded, as for the reasons by him urged, so especially for the great desire I had to inform my self *ocularly* of the state and practice of the *Romish Church*; the knowledge whereof might be of no small use to me in my holy station. Having therefore taken careful order for the supply of my Charge, with the assent and good allowance of my neareſt Friends, I entred into this secret voyage, &c. Returning through *Brussels*, we came down to *Antwerp*, the Paragon of Cities: where my *curiositie* to see a solemn *Pro-*

cession

cession on S. *John Baptist's* day, might have drawn me into *danger* (through my willing unreverence) had not the hulk of a tall *Brabanter*, behind whom I stood in the corner of the street, shaded me from notice.

9. After some *year and half*, it pleased God inexpectedly to contrive the change of my station. My means were but short at *Halsted*; yet such, as I oft professed, if my then *Patron* would have added but one ten pounds by year (which I held to be the value of my detained due) I should never have removed. One morning as I lay in my bed, a strong motion was suddenly glanced into my thoughts of going to *London*. In *Drurie* lane I was found by a friend in whom I had formerly no great interest, one Mr *Gurrey*, Tutor to the Earl of *Essex*; he told me how well my *Meditations* were accepted at the *Prince's Court*; and earnestly advised me to step over to *Richmond*, and preach to his Highnesse. I strongly pleaded my indisposition of body, and my impreparation for any such work, together with my bashful fears, and utter unfitnesse for such a presence; my averseneſſe doubled his importunity: in fine, he left me not till he had my engagement *to preach* the Sonday following at *Richmond*: he made way for me to that awful Pulpit, and encouraged me by the favour of his Noble Lord, the Earl of *Essex*. I preacht through the favour of my God:

That

That Sermon was not so well given as taken: insomuch as that sweet *Prince* signified his desire to hear me again the Tuesday following, which done, that labour gave more contentment than the former; so as that gracious Prince, both gave me his hand, and commanded me to his service.

10. My Patron seeing me (upon my return to *London*) lookt after by some *great Persons*, began to wish me at home, and told me, *That some or other would be snatching me up*, I answered, *That it was in his power to prevent, would he be pleased to make my maintenance, but so competent as in right it should be, I should never stir from him.* Instead of condescending, it pleased him to fall into an expostulation of the rate of *competences*, affirming the variableness thereof, according to our own estimation, and our either raising or moderating the causes of our expenses; I shew'd him the insufficiency of means, that I was forced *to write books to buy books*. Shortly, some harsh and unpleasing answer, so disheartned me that I resolved to embrace the first opportunity of *remove*. Now whiles I was taken up with these anxious thoughts, a messenger (it was Sir *Robert Wingfield* of *Northampton's* Son) came to me from the *Lord Denny*, now Earl of *Norwich*, my after-most honourable Patron, entreating me from his Lordship to speak with him. No sooner came I thither, then

after

after a glad, and Noble welcom, I was entertained with the Noble earnest offer of *Waltham*. The conditions were like the mover, free and bountiful: I received them as from the munificent hands of my *God*, and returned full of the cheerful acknowledgments of a gratious *Providence* over me. Too late now did my former Noble Patron relent, and offer me those terms which had before fastned me for ever. I returned home happy in a new master, and in a new Patron; betwixt whom I divided my self and my labours, with much comfort and no lesse acceptation.

11. In this while, my worthy Kinsman, Mr *Samuel Burton*, Arch-Deacon of *Gloc.* knowing in how good terms I stood at *Court*, and pitying the miserable condition of his native Church of *Wolverhampton*, was very desirous to engage me in so difficult and noble Service, as the Redemption of that captivated *Church*. Which work having once firmly settled, in a just pity of the mean provision, if not the destitution of so many thousand *souls*, and a desire and care to have them comfortably provided for in the future, I resigned up my *Prebend* there to a worthy preacher, Mr *Lee*, who should constantly reside, and painfully instruct that great and long neglected people: which he hath performed with great mutual contentment and happy successe.

12. Now during *the* 22 *years* which I spent at

Waltham

Waltham, thrice was I commanded and employed abroad by his *Majestie* in publick service. First in the attendance of the Lord Vicount *Doncaster*, who was sent upon a Noble Embassie, with a gallant retinue into *France*. In this my absence it pleased his Majestie gratiously to confer upon me the *Deanrie of Worcester*, which being promised me before my departure, was deeply hazarded whiles *I* was out of sight, by the importunity of some great ones. Dr *Field*, the learned and worthy *Doan of Gloucester*, was, by his potent Friends, put into such assurances of it, that *I* heard where he took care for the furnishing that ample house: But, God fetcht it about for me, in that absence and nescience of mine, and that reverend and better deserving Divine was well satisfied with greater hopes, and soon after exchanging this mortal estate for an immortal and glorious.

13. Before *I* could go down, through my continual weakness, to take possession of that *Dignitie*, his Majesty pleased to design me to his attendance into *Scotland*; where the great love and respect that *I* found, both from the *Ministers and people*, wrought me no small envy from some of our own. Suggestions were made to his Majesty of my plausible demeanour and doctrine to that already prejudicate people: for which his Majesty, after a gracious acknowledgment of my good

good service there done, called me upon his return to a favorable and mild *account*; not more freely professing what informations had been given against me, then his own full satisfaction with my sincere and just answer. as whose excellent wisdom well saw, that such *winning carriage* of mine could be no hinderance to his great designs. At the same time his Majesty having secret notice, that a *Letter* was coming to me from Mr *W. Struther*, a Reverend and Learned Divine of *Edenborough* concerning *the five points* then proposed and urged to the Church of *Scotland*, was pleased to impose upon me an earnest charge to give him a full *Answer* to those modest Doubts, and at large to declare my judgment concerning those required *Observations*. Which I spedily performed with so great approbation of his Majestie, that it pleased him to command a *transcript* thereof, as I was informed, publickly read in their most famous University. The effect whereof, his Majestie vouchsafed to signifie afterwards unto some of my best friends, with allowance beyond my hopes.

14. It was not long after, that his Majestie finding the exigence of the Netherlandish Churches to require it, both advised them to a *Synodical Decision*, and by his incomparable wisdom promoted the work. My unworthiness was named for one of the *Assistants* of that Honora-

ble, Grave and Reverent Meeting; where I failed not of my best service of that woful distracted Church. By that time I had staid two months there, the unquietnesse of the nights, in those Garrison Towns, working upon the tender disposition of my body, brought me to such weakness, through want of rest, that it began to disable me from attending the Synod. Yet it pleased God, the very night before I was to preach the *Latin Sermon* to the Synod, to bestow upon me such a comfortable refreshing of sufficient sleep, as whereby my spirits were revived, and I was enabled with much vivacity to perform that Service. But when, notwithstanding all means, my weaknesse encreased, it pleased his gracious Majestie to call me off, &c.

15. After not many years settling at home, it grieved my Soul, to see *our own Church* sicken of the same disease, which we had endeavoured to cure in our Neighbours. Sides were taken, and Pulpits every where rang of these *opinions*. Now, as one that desired to do all good offices to our dear and common *Mother*, I set my thoughts on work, how so dangerous a quarrel might be happily composed, and wrote a little project of *Pacification*, gathering out of Bishop *Overal* on the one side, and out of our *English Divines* at *Dort* on the other, such common propositions concerning these five busie Articles, as wherein both of them

them are fully agreed. These *reconciliatory papers* were presented to his Majestie, together with an humble motion of a peaceable *silence* to be enjoined to both parts, in those other collateral & needlesse Disputations. These fell under the eyes of some grave *Divines* of both parts, who proferd their hands to a ready *subscription*: so as much peace promised to result out of that weak and poor enterprize, had not the confused noise of the misconstructions of those, who never saw the work (crying it down for the very name sake) meeting with the royal edict of a general *Inhibition*, buried it in a secure silence. I was scorched a little with this flame, which I desired to quench; yet this could not stay my hand from thrusting it self into a hotter fire.

16. Some insolent *Romanists* pressed nothing so much, as a *Catalogue* of the professions of our Religion, to be deduced from the Primitive times, and with the peremtory challenge of the impossibility of this pedigree dazled the eyes of the simple. Whiles some of our learned men, undertaking to satisfie so needlesse and unjust a demand, gave, as I conceive, great advantage to the Adversary; in a just indignation, to see us thus wronged by mistaking the Question betwixt us, as if we, yeelding our selves of *another Church*, originally and fundamentally different, should make good our own Erection upon the

Ruines, yea and Nullity of others; and well considering the infinite and great inconveniences, that must needs follow upon this defence; I adventured to set my pen on work, (desiring to rectifie the opinions of those men, whom an *ignorant zeal* had transported, to the prejudice of our holy cause,) laying forth the damnable *corruptions* of the Roman Church, yet making our Game at the *outward visibilitie* thereof, and by this means putting them to the probation of those newly obtruded corruptions, which are truly guilty of the breach betwixt us. The drift whereof being not well conceived by some spirits, that were *not so wise as fervent*, I was suddenly exposed to the rash censures of many well affected and zealous Protestants; as if a Remission to my wonted zeal to the truth, attributed too much to the *Roman Church*, and strengthned the Adversaries hands, and weakned our own. This envy I was fain to take off by my speedy *Apologetical Advertisement*, and after that by my *Reconcilor*, seconded with the unanimous *Letters* of such Reverend, Learned, sound Divines, both Bishops and Doctors, as whose undoubtable Authority was able to bear down calumny it self. Which done I did, by a seasonable *Moderation*, provide for the peace of the Church, in silencing both my *Defendants* and *Challengers*, in this unkind and ill-raised quarrel.

17. Im-

17. Immediatly before the publishing of this *Tractate* (which did not a little aggravate the envy and suspicion) *I* was by his Majesty raised to be *Bishop of Exeter*, having formerly, with humble deprecation, refused the See of *Gloceſter* earnestly proferd to me. I entred upon that place, not without much prejudice and suspicion on some hands. For some, that sate at the *Stern* of the Church, had me in great jealousie for too much favour of *Puritanisme*. *I* soon had intelligence, who were set over me for *Espials*: my ways were curiously observed and scanned. However *I* took the resolution to follow those courses, which might most conduce to the *peace* and *happinesse* of my new and weighty charge. Finding therefore some factious spirits very busie in that *Dioceſſe*, *I* used all fair and gentle means to win them to good order; and therein so happily prevailed, that (saving two of that numerous Clergy, who continuing in their refractorinesse fled away from censure) they were all perfectly *reclaimed*: so as *I* had not one Minister professedly opposite to the antiently received *Orders* (for *I* was never guilty of urging any new impositions of the Church in that large Dioceſs.

18. In the last year of presiding there, after the *Synodical Oath* was set on foot (which yet I did never tender to any one Minister of my Dioceſs) by the incitation of some busie

interlopers of the neighbour County, some of them began to enter into an unkind contestation with me, about the *election of Clerks* for the Convocation; whom they secretly, without ever acquainting me with their desire or purpose (as driving to *that end* which we see now accomplished) would needs nominate and set up in competition to those, whom *I* had (after the usual form) recommended to them. That they had a right to *free voices* in that choice, *I* deny not: only *I* had reason to take it unkindly, that they would work underhand without me and *against me*. It came to the poll: those of my nomination carried it: the Parliament begun: after some *hard tugging* there, returning home upon a recesse, *I* was met by the way and chearfully welcomed by some hundreds.

19. In no worse terms, *I* left that my once dear Diocese: when returning to *Westminster*, *I* was soon called by his Majestie (who was then in the North) to a remove to *Norwich*. But how *I* took the *Tower* in my way, and how *I* have been dealt with since my repair hither, *I* could be lavish in the sad report, ever desiring *my good God* to enlarge my heart in thankfulnesse to him, for the sensible experience *I* have had of his *Fatherly Hand* over me, in the deepest of all my Afflictions, and to strengthen me, for whatsoever other *tryals*

he

he shall be pleased to call me unto: That being found *faithful unto the death*, *I* may obtain *that Crown of life*, which he hath ordained for all those that overcome.

See Bishop Hall's Hard Measure.

VI. Sr

VI.

Sr THOMAS MORE,

Out of his Life, Written by J. H.

D. Timotheo Norwood ex Int. Temp.

1. SIR *Thomas More* was the only Son of Sr *John More*, one of the *Justices* of the Kings Bench, a man singular for his many rare perfections. He was born at *London* in *Milk-street* (where his Father for the most part dwelt) An. 1480. shortly after, his *Nurse* riding with him over a water, and being in danger, threw the *Infant* over a hedge into the field adjoyning. The Nurse escaped, and found her child safe, and *smiling* upon her. His Father, pleased with the *omen*, for his better education, placed him first in S. *Anthonies* School, and after he had gooten the Latin tongue, in the family of Arch-bishop *Morton*; where he shewed such wit

wit and towardlynesse, that the Arch-bishop used to say to the Nobles at dinner with him: *This child here waiting at the Table, whosoever shall live to see it, will prove a marvellous man.*

2. The Arch-bishop for his advance in learning, sent him to *Cant:* Coll. (now *Christ-Church*) in *Oxford.* Thence he removed to *New Inn*, an Inne of Chancery, to study the law: then to *Lincolns Inn*, where he was made Barrister. And then he for some time read upon S. *Austins de Civ. Dei*, in S. *Laurence Church*, where his Lectures were frequented by *Grocin* and other learned men: then, for three years was he Reader in *Furnivals Inn*: after which, for about four years, he gave himself to study and devotion in the *Charter-house.*

3. He was (first) maried to Mr *Coles* daughter of New-hall in *Essex*, and lived with her in *Bucklers-burie* in *London*, where he had by her one Son and three Daughters, whom he brought up in *virtue and learning*, often exhorting them *to take that for their meat, and play but for their sauce.*

4. In the later end of K. *Henry* 7. he fell into the Kings displeasure, for opposing the imposition proposed in Parliament toward the matching of the Lady *Margaret* into *Scotland.* Which he argued against strongly, that one of the Privy Chamber told the King, *A beardlesse Boy had fru-*

frustrated all his expectations. To avoid danger he determined to have gone over Sea, but the Kings death happening soon after acquitted him of his fear.

4. Now is he made *under-Sheriff* of *London*, by which office, and his learning together, he gained (as himself said) without grudge of conscience 400l *per an.* for he was of Counsel in most causes, choosing ever the justest side, and for the most part victorious. Twice was he employed abroad by the Kings consent in some great Causes of the *Merchants.* Being called by Cardinal *Woolsie* to the Kings service, he excused himself at first, but at last (his fame and merit encreasing) the King would take no denial. Thus is he made *Master of the requests*: within a month Knighted, and one of the *Privy Council*; continuing in his Majesties favour and trusty service twenty years and above. In good part of which time, the King was so pleased with his converse, and taken with the variety of his learned and pleasant discourse, that Sr *Thomas* scarce obtained time (till he abated of his former mirth) once in a month to go home to his wife and children. The King, upon the death of *Weston*, without asking, freely advanced him to be *Treasurer of the Exchequer*, and in the 14 year of his Majesties raign was he chosen *Speaker* of the House of Commons.

5. At

5. At this Parliament he croſſed the *Cardinal* and incurred his diſpleaſure, ſo that in revenge he counſelled the King to ſend Sr *Thomas Embaſſadour* into *Spain*, commending his wiſdom, learning and fitneſſe for that employment. But, Sr *Thomas* having declared to his Majeſtie how unfit a journy it was for him to undertake, the nature of the Country and his complexion ſo diſagreeing, *that if he were ſent thither, he ſhould be ſent to his grave*: nevertheleſſe being ready with the peril of his life to fulfil his Majeſties pleaſure; the King graciouſly ſaid. *It is not our meaning Mr More to do you hurt, but to do you good we would be glad: we therefore will think of ſome other, and employ your ſervice otherwiſe.* And ſuch entire favour did the King bear him, that upon the death of *Wingfield* he preferred him to be *Chancellor* of the Dutchy of *Lancaſter*.

6. K. *Henrie* took ſo great pleaſure in Sr *Thomas*'s company, that he would ſuddenly come to his houſe at *Chelſey* to be merry with him; and once, after dinner walking in the Garden, about an hour embraced his neck. After, when his ſon *Roper* rejoiced at it: *I have no cauſe to be proud of it* (quoth Sr *Thomas*) *for if my head would win him a Caſtle in France, it would not fail to go off.*

7. Sr *Thomas More*; though in great honour and favour with his Prince, was not therefore puft

puft up with pride, diſdain or arrogancy, but was of ſuch a mild behaviour and excellent temper, that his Son in Law witneſſeth; *For ſixteen years time and more that he dwelt in his houſe, and was converſant with him, he could never perceive him ſo much as once in a paſſion.* If he chid any for a fault, it was with exceeding love and compaſſion: if he fortuned to argue with any learned man (as he was viſited by many) when he perceived his adverſarie to be in a fret, he would by ſome witty invention break off and fall into ſome other matter.

8. When Sr *Thomas* was employed by the King in *Flanders*, an arrogant fellow had ſet up a *Theſis*, that he would anſwer any queſtion could be propounded to him in what Art ſoever. Sr *Thomas* made this queſtion to be put up for him to anſwer, *An Averia capta in Withernamia ſint irreplegebilia*, adding, that there was one of the *Engliſh* Embaſſadors retinue, that would diſpute with him thereof. This Thraſo, not ſo much as underſtanding thoſe terms of our Common Law, became ridiculous to all the town for his bragging.

9. As he walked by the Thames ſide near *Chelſey*, in diſcourſe, he ſaid: *Now, would to our Lord, upon condition that three things were well eſtabliſhed in Chriſtendom, I were put into a ſack, and here preſently caſt into the Thames.* Being asked

asked, what those three things were, he answered: 1. *That where most part of Christian Princes be now at mortal war, they were at an universal peace.* 2. *That where the Church of Christ is at this time sore afflicted with many errors and heresies, it were settled in a perfect uniformitie of Religion.* 3. *That whereas the Kings marriage is now brought in question, it were to the glorie of God and quietness of all parties well concluded.*

10. When he observed any of his to spend much time in dressing themselves, to be fine in their Apparel, he would tell them: *That if God gave them not hell, he should do them much wrong; for they took more pains to please the world and the Divel, than many even virtuous men did to cleanse their souls and please God.*

11. To his wife and children, when at any time they were troubled, he would say: *We may not look at our pleasure to go to heaven in fether-beds that is not the way. For our Lord himself went thither through pain, and many tribulations; and the servant may not look to be in better condition than the master.*

12. The King sent the Bishop of *Durham* and Sr *Thomas More* Embassadors to *Cambray* (a place, then, neither *Imperial* nor *French*) to treat of a peace between the Emperor and the *French* King and Him. In the conclusion, Sr *Thomas* so worthily behaved himself (procuring in the league

league far more advantages unto this Kingdom, than at that time by the King or his Council was thought possible) that for his good service in that employment, the King made him *Lord Chancellor*, and caused the Dukes of *Norfolk* and *Suffolk* to bring him through Westminster-hall to his place in the Chancery. Where the Duke of *Norfolk* in audience of all the people there assembled, shewed that he was from the King himself streitly charged by commission, there openly in presence of them all, to make Declaration how much all *England* was beholding to Sr *Tho. More* for his *good service*, and how worthy he was of the highest preferment in the Kingdom, and how dearly his Grace loved and trusted him.

13. Now upon Sr *Tho: More*'s entrance into this honorable *Office*, every one might perceive a very strange alteration. For, whereas the precedent Chancellor *Wolsey* would scarce look or speak to any; into whose only presence none could be admitted unlesse his fingers were *tipt* with gold: on the contrary, this Chancellor, the poorer and meaner the Suppliant was, the more affably he would speak unto him, the more attentively he would hearken to his cause, and with speedy tryal dispatch him. For which purpose he used commonly every afternoon to sit in his *Hall*, that if any Person whatsoever had any sute unto him, they might the more boldly come into his

his presence, and open their complaints before him. To shew his integrity, he professed: *If the parties will at my hands call for justice, though my Father, whom I dearly love, stood on the one side, and the Divel, whom I extremely hate, stood on the other, his cause being good, the Devil should have right.*

14. The *Bishops* (considering his learned works in defence of religion, and knowing that (for all his Princes favour) he was no rich man, nor advanced in yearly revenues, as his worthinesse deserved) agreed together in *Convocation*, and concluded upon a sum of *four or five thousand pounds* to recompence him for his pains. *Tonstal* and some other Bishops repaired to him, and declared, That albeit they could not according to his deserts so worthily requite him as they gladly would, but must refer that only to the *goodness of God*; yet for a small part of recompence, in respect of his estate so unequal to his worthinesse, in the name of their whole Convocation, they presented to him that sum, which they desired him to accept of. To whom he answered: *That like as it was no small comfort to him, that so wise and learned men so well accepted of his doings, for which he never intended to receive reward but at the hands of God only, to whom alone was the thanks thereof chiefly to be ascribed; so also he most humbly thanked the Honors for their bountiful consideration;*

Bu-

But, for all their importunity, they could not fasten it upon him, nor would he suffer them to bestow it upon his wife and children.

15. He behaved himself in his office of the Chancellorship (for the space of two years and a half) so *wisely* that none could mend his doings, so *uprightly* that none could take exception against him, so *dextrously* that (tis to be supposed) never any man before or since did that which he did. For he had taken such order for the dispatching of all mens causes, that on a time sitting as Judge there, and having finished one cause, calling for the next to be heard, answer was made, *That there was not one cause more depending.* This he caused to be set down upon *Record.*

16. After he had obtained of the King a *discharge* from his office, he fell into his Majesties displeasure about the *Marriage.* And then was he accused for receiving a *bribe* from one *Vaughans* wife. The matter being laid to his charge before the Council, he confessed, that a gilt Cup being (long after a certain Decree) brought him for a new years gift, and pressed on him, in courtesie *he received it.* Whereupon his Adversary with much joy said, *Lo, my Lords, did I not tell you, that you should find the matter true?* Sr *Thomas* desiring their Lordships to hear him out, *It is true,* said he, *I did, being much urged, receive that Cup, but immediately caused my Butler to fill it with wine,*

drank

drank to the Gentle woman, and freelie gave it to her again to be presented to her husband, as a New years gift for him. This being testified presently upon oath of the party her self and others, the mountain was delivered of a Mouse.

17. After the King's indignation against Sir *Thomas More*, the Duke of *Norfolk* and he chanced to fall in discourse, and amongst other talk, the Duke said unto him, *By the Masse, Mr More, it is perillous striving with Princes, and therefore I would wish you somewhat to incline to the Kings pleasure. For*, Indignatio Principis mors est. *Is that all, my Lord*, said Sir *Thomas*, *I hen in good faith is there no more difference betwixt your Grace and me, but that I shall dye to day and you to morrow.*

18. When he was sent unto the Tower (for not swearing to the Oath of Supremacy and Succession) at his entrance there, the Porter demanded of him his upper garment. *Mr Porter*, said he, *here it is*: and took off his Cap and gave it him: *I am sorrie it is no better for thee.* No Sir, said the Porter, *I must have your Gown*, which he gave him.

19. The Lieutenant coming into his chamber to visit him, professed himself obliged by former favours to entertain him nobly: which since he could not do for fear of the Kings displeasure, he prayed him to accept of his good will, and

ſuch poor fare as he had: *Maſter Lieutenant* (quoth Sir *Thomas*) *I believe you are my friend, I thank you for your good will, and I aſſure you I do not miſlike my cheer: but whenſoever I do, then thruſt me out of your doors.*

20. In the Tower, he had begun a Divine Treatiſe *of the Paſſion of Chriſt*, and when he came to theſe words of the Goſpel, (*And they laid hands on him and held him*) they took from him all his Books, Ink, and Paper, ſo that he could go on no further. Afterwards, he applyed himſelf holly to *Meditation*, keeping his Chamber windows faſt ſhut and very dark; the occaſion whereof the Lieutenant asking; *It is time* (ſaid he) *when all the wares are gone to ſhut up ſhop.*

21. After he had received the ſentence of death, he ſaid to the Judges: *My Lords, as we read that Paul conſented to the death of Stephen, and yet be they now both Saints in Heaven, and ſhall continue there friends for ever; ſo I verily truſt, and ſhall therefore right heartily pray, that though your Lordſhips have been now Judges on earth to my condemnation, we may yet hereafter all meet together in Heaven merrily to our everlaſting ſalvation. And ſo I pray God preſerve my Soveraign Lord the King, and ſend him faithful Councellors.*

* See the reſt, if you pleaſe, in this *Engliſh* Writer, or in *Stapleton's* Latin book, *De tribus Thomis.*

VII.

Sr HENRY WOTTON.

Out of his Life written by Mr Iz: Walton.

D. Roberto Jones, Rect. de Leckhampton.

1. SIR *Henry Wotton* was born An. 1568. in *Boston-Hall*, in the Parish of *Boston Malherb*, in the fruitful Country of *Kent*: both *House* and *Church* seated within a fair Park of the *Wottons*, on the brow of such a hill as gives the advantage of a large prospect, and of equal pleasure to all beholders. But they are not remarkable for any thing so much, as for that the memorable *Familie* of the *Wottons* have so long inhabited the one, and now lie buried in the other, as appears by their many *Monuments* in that Church; the *Wottons* being a Family, that hath brought forth divers Persons eminent for *Wisdom* and *Valour*, whose Heroick Acts and

Noble Employments, both in *England* and in Forein parts, have adorned themselves and this Nation.

2. *Thomas Wotton* (the *Father* of our *Henrie*) was a *Gent.* excellently educated and studious in all the liberal *Arts*: who, although he had many invitations from Queen *Elizabeth* to change his *Countrie* recreations and retirement for a *Court life*, offering him a *Knighthood* (she was then with him at his *Bocton-hall*) and to be but as an earnest of some more honorable and more profitable imployment under her, yet he humbly refuseth both; *being a man of great modestie, of a most plain and single heart, of an antient freedom and integritie of mind*: A commendation, which Sir *Henrie* took occasion often to remember with great gladness, and thankfully to boast himself *the Son of such a Father*: from whom indeed he derived that noble *Ingenuitie* that was alwaies practised by himself, and which he ever commended and cherished in others.

3. Of this Family was *Nicholas Wotton Doctor of Law*, and sometime *Dean of Canterburie*: a man whom God did not only blesse with a long life, but with great abilities of mind, and an inclination to employ them in the service of his Country; as is testified by his several imployments, having been sent *nine times Embassador* unto forein Princes, a Privy Councellor to K. *Henrie* 8 *Edward*

Edward 6. Q. *Marie* and Q. *Elizabeth*: who imployed him three several times for setling of peace between *England*, *Scotland* and *France*, who also offered him the *Archbishoprick of Cant.* but he refused it, and dyed not rich, though he had lived in the time of dissolution of Abbies. *He dyed* (saith learned *Camden*) *full of commendation for Wisdom and Pietie.*

4. The Father of Sir *Henrie* after the death of his first wife resolved, if he should marry again, to avoid three sorts of persons; namely, *those that had children, or had law suits, or were of his kinred.* And yet, following his own Law-suits, he met in Westminster-hall with one Mrs *Morton* widow, (daughter to Sir *William Finch* of *Kent*) who was also ingaged in several suits in Law: and observing her *Comportment* at the time of hearing one of her Causes before the Judges, he could not but at the same time both compassionate her *condition*, and so affect her *person*, that although there was in her a concurrence of all those accidents against which he had resolved, yet he sollicited her for a wife and obtained her. By her he had our *Henrie*, his youngest son.

5. His *Mother* was Tutoresse to him during his childhood: for which care and pains he paid her every day with such visible signs of future perfection in learning, as turned her imployment into a *pleasing trouble*. After, his *Father* took him

him into his particular care, and disposed of him to a *Tutor* in his own house: and when time and diligent instruction had fitted him (which was very early) he was sent to *Winchester School*, a place of strict Discipline and Order, that so he might in his youth be molded into a method of *living by rule*. And that he might be confirmed in this *Regularitie*, he was at a fit age removed from that school to *New Colledge* in *Oxford*.

6. There he continued till about the 18th year of his age, and was then transplanted into *Queens* Coll. where within that year he wrote a *Play* for their private use, *the Tragedie of Tancredo*, so well, that the grevest of that Society declared, he had in a slight exercise given an early and a solid testimony of future abilities. About the 19th year of his age, he proceeded *Master of Arts*, and at that time read in Latin three Lectures *De oculo*: wherein, having described the form, motion, curious composure of the *eye*, &c. in the conclusion he took a fair occasion to beautifie his discourse with a commendation of the blessing and benefit of seeing; so exactly and Rhetorically, as, among other admirers, caused that learned *Italian Albericus Gentilis* (then professor of the Civil Law in *Oxford*) to call him, *Henrice mi ocelle*; which dear expression of his was used by many other persons of note, during his stay in the *Universitie*.

7. After

7. After his *Optick Lecture*, he was taken into such a bosom friendship with *Gentilis*, that if it had been possible, he would have breathed all his excellent knowledge both of the *Mathematicks and Law* into the breast of his *dear Henrie* (for so he used to call him) and though he was not able to do that, yet there was in Sir *Harrie* such a propensity and connaturalnesse to the *Italian language* and those studies whereof *Gentilis* was a great Master, that this friendship between them did dayly increase and proved dayly advantageous to Sir *Henrie* for the improvement of him in several Sciences. Among his other friends in *Oxford*, I must not omit the mention of a love there begun between him and Dr *Donne* (whom, he of this nation, who pretends to learning or ingenuity, and is ignorant of, deserves not to know.) This *friendship* was generously elemented, and as it was begun in their *Youth* in the University, and there maintained by correspondent inclination and studies, so it lasted till *Age* and *Death* forced a separation.

8. The year after Sir *Henrie* proceeded *Master of Arts*, his Father (whom he did never mention without this or some like reverential expression, *That good man my Father*) changed this for a better life, leaving to Sr *Henry*, as to his other younger sons, a rent charge of an *hundred Marks* a year to be paid for ever out of one of his

his Manors of a much greater value. About two years after, being about two and twenty, and having to his great *Wit* added the ballast of *Learning*, he laid aside his Books, and betook himself to *travel* and a more general converſation with Mankind: imploying the remaining part of his youth to purchaſe the rich treaſure of *forein knowledg*. Of which, both for the ſecrets of nature, the diſpoſitions of many Nations, their ſeveral Laws and Languages, he became the poſſeſſor in a very large meaſure.

9. In his *Travels* (which was almoſt *nine years* before his return into *England*) he ſtayed but *one* year in *France*, and moſt of that in *Geneva*: where he became acquainted with *Theodore Beza*, (then very aged) and with *Iſaac Caſaubon*, that moſt learned man. *Three* of the remaining eight years were ſpent in *Germanie*, the other *five* in *Italy* the ſtage on which God appointed he ſhould act a great part of his life) where both in *Rome*, *Venice*, and *Florence*, he became acquainted with the moſt eminent men for learning and all manner of *Arts*, as *Picture*, *Sculpture*, *Chymiſtrie*, *Architecture*, and divers other manual Arts, even Arts of inferiour nature: of all which he was a moſt dear *lover*, and a moſt excellent *Judge*.

12. He returned out of *Italy* into *England* about the 30th year of his Age, being then noted by many, both for his perſon and comportment.

For

For indeed he was of *a choice ſhape*, tall of *ſtature*, and of a moſt pleaſant *behaviour*: which was ſo mixed with ſweet *diſcourſe* and civilities, as gained him much love from all perſons with whom he entred into an acquaintance. And whereas he was noted in his youth to have a ſharp wit and apt to jeſt; That, by time, travel and converſation, was ſo poliſhed and made uſeful, that his *companie* ſeemed to be one of the *delights of mankind*. In ſo much as *Robert* Earl of *Eſſex* (then one of the darlings of fortune) invited him firſt into a friendſhip, and after a knowledge of his great [illegible]bilities, to be one of his *Secretaries*. After the Earls *Apprehenſion*, he paſſed into *France* and thence into *Italy*. After ſome ſtay in *France*, (where he met with his old friend *Vietta*, then Secretary to the great Duke) he went the fourth time to viſit *Rome*, and injoyed the company of his friends (notwithſtanding his Religion) in the *Engliſh Colledge*, and ſatisfied himſelf concerning ſome *curioſities*.

11. After his return to *Florence*, the *Duke* having intercepted certain Letters that diſcovered a deſign to take away the life of the then King of *Scots*, ſent Sir *Henrie* to impart it to the King, under the name of *Octovio Baldi* an *Italian*. Having deliverd his Letters and Meſſage, and privately told the King that he was indeed an *Engliſh-man*, he abode there three months with much,

much pleasure to his Majestie, and so returned to *Florence* with a fair account of his imployment. Queen *Elizabeth*, some few months after departed, and King *James* was proclaimed. When he was come into *England*, he commanded the Lord *Wotton* to send for his Brother *Henrie*. Being brought to the King, he took him in his arms and bade him welcome by the name of *Octovio Baldi*, saying, *He was the most honest, and therefore the best dissembler that ever he met with*; adding, *Since I know you neither want learning, travel nor experience, and that I have had so real a testimonie of your faithfulness and abilities to manage an Embassage, I shall make use of you in that kind hereafter.* And indeed the King did so, most of those 22 years of his raign: but before he dismist *Octavio Baldi* from his present attendance upon him, he restored him to his old name of *Henrie Wotton*, by which he then *Knighted* him.

12. Not long after this, the *King* having resolved, according to his Motto, *Beati pacifici*, to have a friendship with his neighbour Kingdoms of *France* and *Spain*; and also for divers weighty reasons to enter into an alliance with the *State of Venice*; and to that end to send *Ambassadors* to these several places; did propose the choice of these employments to Sir *Henrie Wotton*. Who considering the smalness of his own *estate* (which he never took care to augment) and knowing the

Courts

Courts of great Princes to be ſumptuous and neceſſarily expenſive, inclined moſt to that of *Venice*, as being a place of more retirement and beſt ſuiting with his *Genius*, who did ever love to joyn with buſineſſe *ſtudie* and a tryal of natural *experience*; for which, fruitfull *Italy*, *that darling of nature, and cheriſher of all arts*, is ſo juſtly famed in all parts of the Chriſtian World. Having therefore reſolved upon *Venice*, and a large allowance being appointed by the King for his voyage thither, and a ſettled maintenance during his ſtay there, he left *England*, nobly accompanied through *France* to *Venice* by Gentlemen of the beſt Families and Breeding that this Nation afforded. Sir *Albertus Morton* his Nephew went his *Secretarie*, and *William Bedel*, a man of choice learning and ſanctified wiſdom, his *Chaplain*.

13. *An.* 1605. Sir *Henrie Wotton* was received by the State of *Venice* with much honour and gladneſſe, both for that he deliverd his Embaſſage moſt elegantly in the *Italian Language*, and came alſo in ſuch a juncture of time, as his Maſters friendſhip ſeemed uſefull for that Republick. In the contention with the *Pope* (which laſted ſeveral years) the *Venetians* ſtill acquainted K. *James* with their proceedings, by the help of Sir *Henrie Wotton*, Mr *Bedel*, and *Padre Paulo*, whom the *Venetians* did then call to be one of their *Conſultors of State*, and with his pen to defend their cauſe.

cauſe. Which was by him ſo performed, that the *Pope* ſaw plainly, he had weakned his power by exceeding it, and offered the *Venetians Abſolution* upon very eaſie terms; which the *Venetians* ſtill ſlighting, did at laſt obtain by that which was ſcarce ſo much as a ſhew of acknowledging it. Theſe contests were the occaſion of *Padre Paulo* his knowledge and intereſt with K. *James*: for whoſe ſake principally Father *Paulo* compiled that eminent *Hiſtorie of the Council of Trent*. Which Hiſtory was, as fair as it was written, ſent in ſeveral ſheets in Letters by Sir *H. Wotton*, Mr *Bedel* and others unto K. *James*, and the then B. of *Cant*: in *England*, and there firſt made publick both in Engliſh and in the Univerſal Language.

14. For eight years after Sir *Henrie Wotton's* going into *Italie*, he ſtood fair, and highly valued but at laſt became much clouded by this accident Being merry with his friends at *Auguſta* (men of the beſt note for learning and ingenuouſneſs, the *Virtuoſi* of that Nation) he was requeſted by *Chriſtopher Flecamore* to write ſome Sentence in his *Albo* (a book of white paper, which for that purpoſe many of the *German* Gentry uſually carry about them) and conſenting to the motion, took an occaſion from ſome accidental diſcourſe of the preſent company, to write a pleaſant definition of an Embaſſador in theſe very words: *Legatus eſt Vir bonus peregrè miſſus ad mentiendum Reipub.* cauſa:

causa: which Sir *Henrie* could have been content should have been thus Englished: *An Ambassador is an honest man sent to lie abroad for the good of his Countrie.* But the word for *lie* (being the hinge upon which the conceit was to turn) was not so expresse in *Latin* as would admit (in the hands of an enemy especially) so fair a construction as Sir *Henrie* thought in *English.* This coming to the knowledge of K. *James* by the malicious pen of *Caspar Scioppius*, much offended his Majestie: and this caused Sir *Henrie Wotton* to write two *Apologies*, one in Latin to *Velserus*, and another to K. *James*: which were so ingenuous, so clear, and so choicely eloquent, that his Majestie (who was a pure Judge of it) could not so bear to declare publickly, *That Sir H. Wotton had commuted sufficiently for a greater offence.* And now, as broken bones well set become stronger; so Sir *Henrie Wotton* did not only recover, but was much more confirmed in his Majesties favour.

15. And his *Interest* still increased with the Duke *Leonardo Donato*: after whose death (as though it had been an entaild love) it was still found living in the succeding Dukes, during all the time of his employment to that State; which was almost 20 years. All which time he studyed the Dispositions of those Dukes, & the Consultors of State: wel knowing, that he who negotiates a continual business and neglects the *studie of dispositions*, usually fails

fails in his proposed ends: But this Sir H. Wotton did not. For by a fine sorting of fit *Presents*, curious and not costly *entertainments*, alwaies sweetned by various and pleasant discourse, by his choice application of stories, and his so elegant delivery of all these, even in their *Italian* Language, he first got, and still preserved such interest in the State of *Venice*, that it was observed (such was either his *merit* or his *modestie*) they never denyed him any *request*.

16. When he had attended the Emperour and German Princes eight months, to incline them to equitable conditions for the Restoration of the Queen of *Bohemia* and her Descendants to their Patrimonial Inheritance of the *Palatinate*, and had brought the businesse to a probability of successe; but after a victory gotten by the Imperial Army, saw the face of peace altered: at his departure from the *Emperour*, he was so bold, as humbly to advise him *to use his Victorie soberly, and still put on thoughts of peace.* Which advice though it seemed to be spoke with some passion, yet was taken in good part by the Emperour, who was ever much pleased with his carriage, all the time that he resided in his Court: and said, *That though the King his Master was looked on as an Abetter of his enemie the Palsgrave, yet he took him to be a Person of much honour and merit, and did therefore desire him to accept of that*

Jewel,

Jewel, as a testimonie of his good opinion of him: which was a Jewel of Diamonds of more value than a *thousand pounds*. This was received with all circumstances and terms of honour by Sir *H. Wotton*: but the next morning at his departing from *Vienna*, at his taking leave of the *Countess of Salvina*, an *Italian* Lady, in whose house the Emperour had appointed him to be lodged and honourably entertained; *He acknowledged her merits, and besought her to accept of that Jewel, as a testimonie of his gratitude*: presenting her with the same that was given him by the Emperour. Which being suddenly discovered by the Emperour, was by him taken for a high affront, and Sir *H. Wotton* told so. To which (in the *nobleness* of his mind) he repli'd: *That though he received it with thankfulness, yet he found in himself an indisposition to be the better for any gift that came from an Enemie to his Royal Mistresse*: for so the Queen of *Bohemia* was pleas'd he should call her.

17. Many other of his *Services* to his Prince and this Nation might be insisted on, as his procuration of Privileges and courtesies with the *German* Princes and the Republick of *Venice* for the English Merchants, his releasing and relieving many hundred captivated *English soldiers*, and sending them back in a comfortable condition to thank God for their lives and libertie, in

their

their own Nation: but I must hast to bring Sir *H. Wotton* in an instant from *Venice* to *London*, whither he returned that year in which *K. James* dyed.

18. The *King* had, for the reward of his forrein service, promised him the reversion of an *Office*, which was fit to be turned into present money, and also granted him the Reversion of the *Master of the Rolls* place, if he outlived charitable Sir *Julius Cæsar*, who then possessed it, and then grown so old that he was said to be kept alive, beyond natures course, by the *prayers* of those many *poor* which he dayly relieved. Mean while, his condition requir'd present support. For in the beginning of these imployments he sold to his elder brother the Lord *Wotton* the *Rent-charge* left by his good Father, and (which is worse) was now at his return *indebted* to several persons, whom he was not able to satisfie, but by the *Kings* payment of his *Arrears*. He had brought into *England* many servants; of whom some were *German* and *Italian Artists*. This was part of his condition, who had many times hardly sufficient to supply the occasions of the day. (For it may by no means be said of his providence, as himself said of Sir *Philip Sidney*'s wit, *That it was the very measure of congruitie.*) he being alwaies so careless of mony, as though our Saviours words, *Care not for to morrow*, were to be literally understood.

19.

19. But it pleased God, that in this juncture of time, the *Provostship* of his Majesties College of *Eaton* became void by the death of *Murray*, for which there were (as the place deserv'd) many earnest and powerful Suitors to the King. Sir *Henrie*, who had for many years *rolled the restlesse stone* of a State employment, and knowing experimentally, that the great blessing of sweet content was not to be found in multitudes of men or businesse, and that a *College* was the fittest place to nourish holy thoughts, and to afford rest both to his body and mind; which his Age (being now almost threescore years) seemed to require; did therefore use his own and the interest of all his Friends to procure it. By which means, and quitting the King of his promised revertionary Offices (and by a piece of honest policy) he got a grant of it from his Majestie.

20. And this was a fair settlement to his mind: but *money* was wanting to furnish him with those necessaries which attend removes and a settlement in such a place. To procure that, he wrote to his old friend Mr *Nicholas Pey* (in whom was a *radicated honestie* and true gratitude to the Family, having been preferd at Court by the Lord *Wotton*) to use all his interest to procure five hundred pounds of his *Arrears*; for lesse would not settle him at the College, and the want of it *wrinkled his face with cares* ('twas his own expression)

preſſion) and that being procur'd he ſhould the next day after find him in his College, and *Invidiæ remedium* writ over his ſtudy door.

21. This mony being procured, and he being ſettled according to the deſires of his heart (the College being to his mind as a quiet harbour to a Seafaring man after a tempeſtious voyage) his firſt ſtudy was the *Statutes* of the College: by which he conceiv'd himſelf bound to enter into *Holy Orders*, which he did, being made Deacon with convenient ſpeed. Shortly after, as he came in his *Surplice* from the Church-ſervice, an old friend, a perſon of quality, met him ſo attired, and joyed him: to whom Sir *H. Wotton* replyed, *I thank God and the King, by whoſe goodneſſe I now am in this condition, a condition which the Emperour Charles the fifth ſeemed to approve, &c. I dayly magnifie my God for this particular mercie of an exemption from buſineſſe, a quiet mind and a liberal maintenance, even in this part of my life, when my Age and infirmities ſeem to ſonnd me a retreat from the pleaſures of this world, and invite me to contemplation; in which I have ever taken the greateſt felicitie.*

21. After his cuſtomary publick *Devotions*, his uſe was to retire into his Study, and there to ſpend ſome hours in reading the *Bible* and Authors in Divinity, cloſing up his Meditations with private *prayer*. This was, for the moſt part, his

his employment in the forenoon. But, when he was once sate at *Dinner*, then nothing but cheerful thoughts possess'd his mind, and those still encreased by constant *companie* at his Table such persons as brought thither additions both of learning and pleasure. But some part of most daies was usually spent in *Philosophical conclusions*. Nor did he forget his innate pleasure of *Angling*; which he did usually call, *his idle time, not idly spent*: saying, *He would rather live five May-months, than fortie Decembers*. He was a great lover of his neighbors, and a bountiful entertainer of them very often at his *Table*: where his *meat* was choice, and his *discourse* better.

22. He was a constant *cherisher* of all those *Youths* in that School, in whom he found either a constant diligence, or a *genius* that prompted them to learning. For whose encouragement he was (beside many other things of necessity and bounty) at the charge of setting up in it two rows of *Pillars*, on which he caused to be drawn the *pictures* of divers of the most famous *Greek and Latin Historians, Poets and Orators*; persuading them not to neglect Rhetorick, *Because Almightie God has left mankind Affections to be wrought upon*. And he would often say, *That none despised Eloquence, but such dull Souls as were not capable of it*. He would also often make choice of *Observations* out of those Historians and Poets:

but he would never leave the School without dropping some choice Greek or Latin *Apothegm* or Sentence, such as were worthy of a room in the memory of a growing Scholar. He was pleased constantly to breed up one or more hopely *Youths*, which he picked out of the *School*, and took into his own domestick care, and to attend him at his meals: Out of whose behaviour and discourse, he gathered observations for the better compleating of his intended work *of Education*: of which, by his still striving to make the whole better, he lived to leave but part of posterity.

23. He was a great enemy to wrangling *Disputes of Religion*. Having in *Rome* made acquaintance with a pleasant Priest, who invited him one evening to hear their *Vesper-musick* at Church; the Priest seeing Sir *Henrie* stand obscurely in a corner, sends to him by a boy of the Quire this question writ in a small piece of paper, *Where was your Religion to be found before Luther?* To which question Sir *Henrie* presently underwrit, *My religion was to be found then, where yours is not to be found now: in the written word of God.* To another that asked him, *Whether a Papist may be saved*, he replyed, *You may be saved without knowing that: look to your self.* To another, whose earnestnesse exceeded his knowledge, and was still railing against the Papists, he gave this advice; *Pray Sir forbear, till you have studied the points*

poin's better: for the wise Italians have this Proverb, He that understands amisse, concludes worse. And take heed of thinking, the farther you go from the Church of Rome, the nearer you are to God.

24. And to another that spake indiscreet and bitter words against *Arminius*, I heard him reply to this purpose: *In my travels, I rested almost a year at Leyden, where I entred into an acquaintance with Arminius, then Professor of Divinitie in that Universitie, a man much talkt off in this Age, which is made up of opposition and contrariety. And indeed, if I mistake not Arminius in his expressions (as so weak a brain as mine is may easily do) then I know and differ from him in some points: Yet, I professe my judgment of him to be, that he was a man of most rare learning; and I know him to be of a most strict life, and of a most meek spirit. ---And doubtlesse many middle witted men (which yet may mean well:) many Scholars that are not in the highest Form for learning (which yet may preach well:) do justly fall under the reproof of S. Jude, for being busie-bodies, and for medling with things they understand not.*

25. This is some Account both of his Inclination and the Imployment of his time in the *College*: where he seemed to have his *Youth renewed* by a continual conversation with that *learned Societie*, and a dayly recourse of other *friends* of choicest breeding and parts: by which

that great bleſſing of *a chearful heart* was ſtill maintained, he being alwaies free, even to the laſt of his daies, from that *peeviſhneſſe* which uſually attends *age*. Yet his mirth was ſometimes dampt by the remembrance of divers *old debts*: and finding ſome decaies of health, he did, about two years before his death, that none ſhould be a looſer by it, make his *laſt Will*. Concerning which a doubt ſtill remains, whether it diſcovered more *holy wit* or *conſcionable policie*: but there is no doubt, but that his chief deſign was a Chriſtian endeavour, that his debts might be ſatisfied, (*as appeareth by this part of it.*)

" To my Lords Grace of *Cant:* now being, I " leave my *picture of divine love*, rarely copied " from one in the Kings Galleries of my preſentation to his Majeſtie: beſeeching him to " recieve it as a pledge of my humble reverence " to his *great wiſdom*. And to the moſt worthy " L. B. of *London*, Lord high Treaſurer of *England*, in true admiration of his *Chriſtian ſimplicitie* nd contempt of earthly pomp, I leave " a *Picture* of *Heraclitus* bewailing, and *Democritus* laughing at the world: moſt humbly beſeeching the ſaid Lo Archb. his Grace, and " the Lo. B. of *London*, of both whoſe favours " I have teſted in my life time, to *intercede* with " our moſt Gracious Soveraign after my death,

" in

"in the bowels of Jesus Christ, that out of "compassionate memory of my long services "(wherein I more studyed the *publick Honour* "than mine own Utility) some order may be "taken out of my *Arrears* due in the Exchequer "for satisfaction of my *Creditors*, &c.

Accordingly, conscionable satisfaction was given for his just debts.

26. He went usually once a year, if not oftner, to the beloved *Boston-hall*: where, he would say, he found both *cure* for all cares by the company (which he called the *living furniture*) of that place, and a restorative of his *health* by the connaturalnesse of that which he called his *genial air*. He yearly went also to *Oxford*: but the Summer before his death he changed that for a journey to *Winchester* College. And as he returned said to his companion: *How useful was that advice of a holy Monk, who perswaded his friend to perform his customarie devotions in a constant place: because in that place, we usually meet with those thoughts which possessed us at our last being there. And I find it thus far experimentally true, that at my now being at that School, seeing that verie place where I sate when I was a boy, occasioned me to remember those thoughts of my Youth which then possessed me*, &c.

27. After his return from *Winchester*, he fell into a dangerous *fever* which weakned him much: he

he was then also much troubled with a continual short *spitting*; but that infirmity he seemed to overcome in a good degree by leaving *Tobacco*, which he had taken somewhat immoderately. And about two months before his death (*Oct.* 1639.) he again fell into a *fever*, which though he seemed to recover, yet these still left him so weak, that those common infirmities (which were wont like *civil friends* to *visit* him, and after some short time to *depart*) came both oftner, and at last took up their constant habitations with him, still weakning his body. In the beginning of a *December* following he fell again into a *Quartane fever*; and in the tenth fit, his better part, that part of Sir *Henrie Wotton* which could not dy, put off mortality, with as much content and cheerfulnesse, as humane frailty is capable of, being in perfect peace with God and man.

His Epitaph by himself.

Hic jacet hujus sententiæ primus Author,
Disputandi pruritus, Ecclesiarum scabies,
Nomen alias quære.

Another sentence wherein he delighted:
Animas fieri sapientiores quiescendo.

Another, *Amor vanit omnia.*
Ob. Etonæ, Anno Sal. 1639. *Ætat.* 72.

VIII.

VIII.

Mr *WILLIAM BEDEL*,

Bishop of *Kilmore*.

Out of Mr Iz: Walton, *and Bish:* Hall.

D. Thomæ Carles, Rect. de Barnesley.

1. WHen King *James* sent Sr *Henrie Wotton* Embassador to the State of *Venice*, he sent also an Embassador to the King of *France*, and another to the King of *Spain*. With the Embassador of *France* went *Joseph Hall* (*late B. of N.*) whose many and useful *Works* speak his great merit: with the Embassador of *Spain*, *Ja. Wadsworth*: and with Sir *Henrie Wotton*, *William Bedel*.

2. These three *Chaplains* to these three Embassadors,

baſſdors, were all bred in *one Univerſitie*, all of *one College*, all Beneficed in *one Dioceſe*, and all moſt dear and entire *friends*. But in *Spain* Mr *Wadſworth* met with *temptations* or reaſons, ſuch as were ſo powerful as to perſwade him (who of the three was formerly obſerved to be the moſt *averſe* to that *Religion* that calls it ſelf *Catholick*) to diſdain himſelf a Member of the *Church of England*, and declare himſelf for the *Church of Rome*, diſcharging himſelf of his Attendance on the Embaſſador, and betaking himſelf to a *Monaſterial life*; in which he lived very *regularly*, and ſo dyed.

3. When Mr *Hall* came into *England*, he wrote to Mr *Wadſworth* (tis the firſt *Epiſtle* in his *Decads*) to perſwade his *return*, or the reaſon of his *Apoſtacie*. The *Letter* ſeemed to have many expreſſions of *love*, and yet there was ſo nothing in it that was ſo unpleaſant to Mr *Wadſworth*, that he choſe rather to acquaint his old friend Mr *Bedel* with his Motives.

4. By which means there paſt between Mr *Bedel* and Mr *Wadſworth* very many *Letters*, which be extant *in print*, and did well deſerve it: for in them there ſeems to be a controverſie, not of *Religion* only, but, who ſhould anſwer each other with moſt *love and meekneſſe*. Which I mention the rather, becauſe it ſeldome falls out ſo in a *Book-war*.

5. Mr *Hall* in an Epiſtle to Mr *Bedel* at *Venice*, having

having lamented the death of our late *Divines*, addeth: What ſhould this work in us, but an *imitation*, yea (that word is not too big for you) an *emulation* of their worthineſſe? The *Church*, our *Mother*, looks for much at your hands: She knows how *rich* our common *Father* hath left you: She notes your *graces*, your *oportunities*, your *imployments*: She thinks you are gone ſo *far*, like a good *Merchant*, for no ſmall *gain*, and looks you ſhall come home well *laded*. Let me perſwade you to gratifie us at home with the publication of that your exquiſite *Polemical Diſcourſe*, whereto our conference with Mr *Alablaſter* gave ſo happy an occaſion. You ſhall hereby *clear* many truths, and *ſatisfie* all Readers: yea I doubt not, but an *Adverſarie*, not too perverſe, ſhall acknowledge the *truths* victory and *Yours*.

6. In a *Letter* of Sir *Henrie Wotton's* to the King, is mentioned a Petition to his Majeſtie from perſons directed hither by the good wiſhes of the *Arch-biſhop of Armagh*, to make Mr *Bedel* (then Reſident upon a ſmall Benefice in *Suffolk*) Governour of *Dublin College* for the good of that Society. And Sir *Henrie* himſelf being required to render ſome *teſtimonie* of Mr *Bedel*, long his Chaplain at *Venice*, in the time of his firſt employment there, goeth on thus:

I am bound in all *conſcience of truth* (ſo far as your Majeſtie will vouchſafe to accept my poor judgment) to affirm of him, that I think hardly a *fitter* man for that *charge*, could have been propounded unto your Majeſtie in your whole Kingdom, for ſingular *erudition* and *pietie*, *conformitie* to the Rites of the Church, and *zeal* to advance the Cauſe of God: wherein his *Travels* abroad were not obſcure, in the time of the excommunication of the *Venetians*.

7. *Then he certifies the King*: *This* is the Man whom *Padre Paulo* took, I may ſay, into his very *ſoul*; with whom he did *communicate* the inwardeſt thoughts of his heart; from whom he profeſſed to have *received* more knowledge in all *Divinitie*, both *Scholaſtical* and *Poſitive*, than from any that he had ever practiſed in his daies. Of which all the paſſages were well known to the *King* your Father of moſt bleſſed Memory.

8. *And ſo he concludes in theſe words*: With your Majeſties good favour I end this needleſſe office: for the general fame of his *learning*, his *life*, and Chriſtian *temper*, and thoſe religious *labours* which himſelf hath Dedicated to your Majeſtie, do better deſcribe him then I am able.

9. Mr

9. Mr *Bedel* was (to the great joy of Sir *Henrie Wotton*) made *Governor* of the said *Colledge*: and, after a fair *discharge* of his duty and trust there, he was thence removed to be *Bishop of Kilmore*. In both which places, his *life* was so holy, as seemed to equal the *primitive* Christians: for, as they, so he kept all the *Ember-weeks*, observed (besides his private devotions) the *Canonical hours* of prayer very strictly; and so he did all the *Feasts* and *Fast-daies* of his Mother the Church of *England*: his *patience* and *charitie* were both such, as shewed *his affections were set upon things above*.

10: Indeed his whole life brought forth *the fruits of the Spirit*, there being in him such a remarkablenesse, that *he had a good report of those that were without*. Those that in point of Religion were of the *Roman perswasion* (of which there were many in his Diocese) did yet ever look upon him with respect and reverence; and testified it by a concealing and safe protecting him, in the late *horrid Rebellion* in *Ireland*: when the *furie* of the wild *Irish* knew no distinction of persons, yet there and then was he protected and cherished by those of a *contrarie* perswasion; and there and then he *dyed*, though not by violence.

11. With

11. With him were loſt many of his *learned Writings*, which were worthy of preſervation; and, among the reſt, was loſt the *Bible*, which, by many years labour and conference and ſtudy, he had tranſlated into the *Iriſh Tongue*, with an intent to have printed it for publick uſe.

X. Dr

IX.

M. *ANT. de DOMINIS*, Dean of *Windſor*.

Out of Dr Barwick.

D. Roberto Glyn,, Rect. de Riſington p.

1. ABout the year 1618. there came over into *England* that very *learned*, though *unfortunate* man, *Marcus Antonius de Dominis*, Arch-biſhop of *Spalato*, Primate of *Dalmatia*, &c. Which, (as he was wont to glory,) was St *Hieroms* Native Country, as well as his.

2. This

2. This great Scholar, (after he had so profoundly asserted the *truth* of Christian Religion as it is professed and practised in the *Church of England*, in so many particulars against the errors and Corruptions of the See of *Rome*, in his Learned and laborious books, *De Republica Ecclesiastica*; and had also from the *Kings* bounty received so great incouragements for his honorable supports, as the Deanry of *Windsour* and Mastership of the *Savoy*, besides many rich and yearly *presents*, not only from the *Bishops* and *Clergy*, but also from the *Nobilitie* and *Gentrie*.) Was so far wrought upon by that Polititian *Count Gondamar*, the Spanish Embassador then in *England*, and other instruments of the See of *Rome*, (that sought his ruin under some specious pretences,) as to take up a resolution of returning to *Rome*; and could not be dissvaded from it by his true friends, that really endeavoured his security. Among whom Bishop *Morton* was neither the least nor last, who very earnestly advised him, both by word and writing, not to venture himself upon such a hopeless and hasardous journy.

3. The Arch-bishops pretence was very plausible and commendable (and how real he was in it, must be left to God,) namely, to negotiate an *unitie in Religion* between the Church of *Rome* and

and the Church of *England*, upon those moderate grounds which he had laid down, and so well defended in his learned and laborious *Works* printed here at *London*. He applauded himself in the excellency of the work, in removing the *Schism*; and of the honour in becoming a *Repairer of the breach*, and of the reward which is promised to the *peace makers*. And he thought himself the more likely to go through with his work, by reason of the seasonable *opportunitie* he had at that time, when *Gregorie* the fifteenth was newly chosen *Pope* who had been of his old and intimate acquaintance, brought up in the same *school* and *College* with him. And however, he was resolved to make an *attempt*; because if he failed in it, he hoped he should lose nothing but his *labour*; for as for his *Indemnitie*, *Count Gondamar* had promised him the *securitie* of the King of *Spain* his Master. But how well that promise was performed, will appear by the Sequel.

4. While he was swelled up full with this promise and these hopes, Dr *Morton* the Bishop of *Lichfield* and *Coventrie* coming to visit him, had this ensuing *discourse* with him, (among many others) which I have often heard him repeat with pleasure, and shall therefore insert it; and the rather, because it shews us of how

little authority the *Council of Trent* would be, if it were not for the terrour of the *inquisition*. Leichf. *Domine quid tibi in animo est? Anne convertere Papam? Atque etiam conclave papale?* Spal: *Quid ni domine? Anne existimas eos diabolo esse, ut non possint converti?* Leichf: *Minime Domine: nec puto dominum Spalatensum deum esse ut hoc possit præstare: Nostin enim concilium Tridentinum.* Spal. *Novi domine, & ausus sum tibi dicere, Millies Mille sunt, etiam in Italia, qui huic concilio fidem nullam adhibeant.*

5. This discourse (and many other) having passed between them, they parted *friendly*. And not long after did this *Bishop* reinforce his *arguments*, with an addition of many more, in a long and learned *Epistle* to him. Wherein, (among other *Motives* to dissuade him from his journy) he used one, wherein he shewed himself a true *Prophet*, concerning the entertainment he was like to have at Rome. Which proved to be, that before he got to *Rome* Pope *Gregorie* the fifteenth his old friend, was dead, and a *successor* chosen in his place; by whom this *Arch bishop* was *imprisoned* in *Castro St Angelo*. Where he *died*, not without strong *suspition* of murder or poyson: And his body was afterward *burnt*, (as of an *Heretick*,) in *Campo Flori*.

6. I

6. I could here ſtart a problematical *queſtion* concerning this learned *Archbiſhop. Whether or no did he ever retract his works, which he puliſhed in print?* If he did, why did they at *Rome* burn his body for *Hereſie?* If not, then they abuſed him in his life time, as well as after his death, in the *manifeſto* which they put forth in his name, which was ſo learnedly *anſwered* by Dr *Crakanthrop.* There is but one way of avoiding this *Dilemma*, (and that will bring them into a greater ſtrait than either of the other,) namely, That *they burnt him after his death for what he retracted in his life time*; and if they own this, they muſt withal proclaim their *unjuſtice* and *cruelty* to the world. Let them take it in which ſenſe they will, his reaſons and arguments laid down and urged in his *learned works* will more condemn their cauſe than the altering of his opinion, (*ſuppoſing* but not *granting* that he ever altered it,) can tend to their advantage. His many clear and convincing *Authorities*, from the holy *Scriptures*, *Councels*, argumentative to any indifferent perſon that is not wilfully prepoſſeſt; then his own dubious (perhaps impoſed) authority can countervail.

7. His *Manifeſto*, (if it was *his*) conſiſteth only in *affirming* or *denying* in bare words: in his *Works*, whatſoever is affirmed or denyed,

is *backt* with such convincing and irrefragable *arguments*, as no man hath taken the boldnesse in above *fortie* years since they were written, to undertake the *answering* of them.

X. Mr

X.

Mr ABRAHAM WHEELOCK.

D. Tho: Hyde, Biblioth. B. ſuum reddo.

1. THe excellent Mr *Wheelock* was deſcended of honeſt plain *Parents* in the Country: by whoſe pious care he was bred up at *School*, till he was ſufficiently furniſhed with good learning and ripe years to ſalute the *Univerſitie*. At which time he was ſent to *Kings College* in *Cambridge*: where he was ſo ſedulous and ſtudious, eſpecially in the *Oriental* Languages, Hebrew, Arabick, Perſian, &c. that he did not ſooner obtain *Degrees* than *Fame*, both in the Univerſity and abroad.

2. After he had ſome years enjoyed the Degree of *Maſter of Arts* in the Univerſity, Sir *Henrie Spelman*, that rare Antiquary and lover

lover of his Country, did allow to him an Annual stipend of *thirtie pounds*, to explain the *Saxon* Tongue publickly in the Schools: and the Noble Sir *Thomas Adams* Alderman of *London* did, as long as Mr *Wheelock* lived, constantly confer upon him *fortie* pounds *per annum* for the maintenance of an *Arabick* Lecture, which Mr *Wheelock* likewise read publickly. And this they did, not only out of that respect, which they owed to the *Universitie*, but out of the great esteem they had of Mr *Wheelock*'s worth and merits: for, being assured of his great *Abilities*, they thought it not meet that so clear a *light* should be *hid*, but *shine* forth for the common benefit.

3. After this, in the year 1644, he set forth *Venerable Bede*'s *Historie* in *Saxon* and *Latin*, with the addition of his own learned *Notes*.

4. The next thing he attempted was to translate the *Persian Evangelists* into *Latin*: which he performed, and began to print some few chapters in Persian and Latin at *London*; whither he was called to be an helper in that great work of the *Biblia Polyglotta* set out by that famous Pillar of learning and religion Dr *Brian Walton*, late L. Bishop of *Chester*. But Mr *Wheelock* lived only so long as to see a *Specimen* of the now-mentioned *Biblia*, and not any entire part of it published.

5. Here

5. Here I must not omit, that, notwithstanding the *eminencie* of his learning, and the great *esteem* he had among persons of excellent worth, he was of such an *humble* deportment, even to the *meaneſt* of those that addreſſed themselves unto him, that I think, without prejudice to any other, in this particular he was *the Phœnix of his age.*

6. He dyed at *London*, being about 60 years of age, and lyeth buried in St *Botolphs Church* near Alderſgate.

7. I only adde the *grateful Teſtimonie* of learned *Waſe* in the Preface to his exact Dictionary: *Clariſs. Dominus Wheelocus, Vir mihi totique Juventuti Cantabrigienſi cum honore memorandus, ut communis Doctor ac Pater; linguæ sax. idem ac Orientalium, imprimis vero Arabicæ profeſſor publicus.*

FINIS.